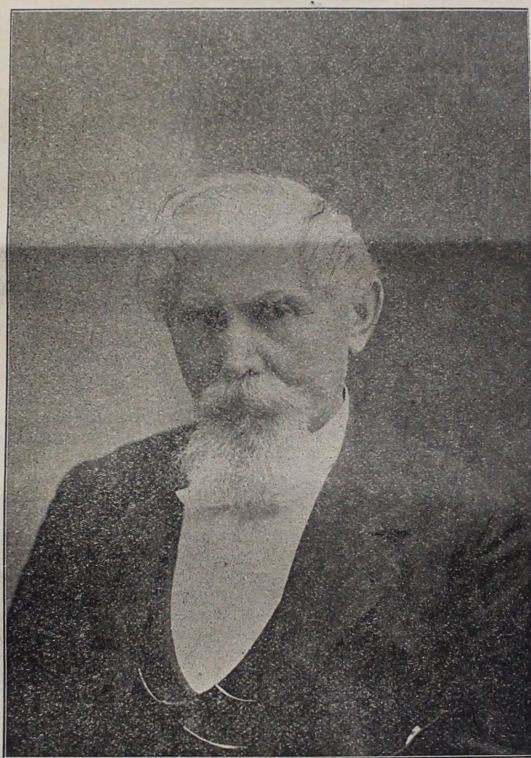


Light of Truth

VOL. XX.

JUNE 26, 1897.

NO. 26.



DR. THEO. HANSMANN.

An Exponent of the
Philosophy of Life.

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National Congress is often referred to as one who doubts that and tomorrow. But what he doubts is the work of popular conceptions on those subjects, or what were such. In regard to a future life, he obviously feels as I do, and when he wrote the following: "With respect to immortality, nothing shows me so clearly how wrong and almost instinctively a belief it is, as the consideration of the names now held by most physicians, namely that the one with all the germs will be the grow too cold for life, unless indeed some great body shatters into the air, and then grows to fresh life. Believing as I do that none of the future lives will be a far more perfect form than he now is, it is not terrible to think that he and all other sentient beings are destined to complete annihilation after such long extended life programs. To those who fully admit the immortality of the human soul, the destruction of our world will not appear as *finality*."

It is well to hope. It gives assurance to know of immortality. The "good willers," the good's intention, efforts, and the force of Epictetus' words that things have been.

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Dr. Cleveland's book is worth \$1.00 with one year's subscription to Light of Truth.

Psychometric Dictionary, 2d edn.

Philosophy and Facts

THE OHIO SCHOOL—MEDIAL EDUCATION—SPIRITUAL LAW.

BY REV. A. J. WEAVER.

Knowing your interest in education for all Spiritualist workers, and knowing that many of your readers are also interested, I am sure you will be glad of a work from the new school at Mantua Station.

We have but just arrived on the ground. The teachers and pupils met and spent the first half day in discussing a plan of study and the hours for recitation.

Mrs. Hull was chosen secretary and the following arrangement of classes was agreed upon:

At 2 o'clock p. m., physical exercises by Mrs. Jahnke.

2:45, Rhetoric and English language, by A. J. Weaver.

3:30, Elocution, by Mrs. Jahnke.

4:15, Logic and Biblical Spiritualism, by Moses Hull.

The forenoon and evening will be devoted to study.

On Sunday two sessions of religious and educational meetings will be held and one session for the lyceum.

Those who are here are either already in the work as settled pastors or itinerant speakers, or are intending to enter as soon as prepared. They have come to get aid in preparing themselves to be Spiritualist teachers, speakers and writers.

There may perhaps be some successful workers in the cause of Spiritualism who do not need education; some perhaps whom the spirit world has educated. There may be some with such peculiar mediumistic natures that spirits can pour through them the ripest thought, clothed in pure English, arranged in logical order, independent of the medium's moral and mental acquisitions. There may be some illiterate or ignorant medium through whom a Webster can reveal his intellectual greatness.

But such mediums are a rarity. They are a phenomenon in themselves. Let such go on in their way and do the work which, by their peculiar mediumship, they are qualified to do.

But outside of this class are many Spiritualists who, in their normal state, could also become good speakers or writers. Alfred Russel Wallace, Prof. Crookes, Epes Sargeant, Robert Dale Owen, Judge Edmonds, A. B. Richmond and scores of others who through their books and lectures have done good service are illustrious illustrations of what help Spiritualism can receive from men or women who are not mediums but are scholars, and who depend alone upon themselves and their learning for what they utter.

To this class, as well as to mediums, does Spiritualism appeal for help. There is a work and a great work in its behalf which this class can do and do well. One need not ask, and ought not to ask, before he enters the ranks as a worker, "am I a medium?"

Let him simply ask, "Do I love Spiritualism so much that I am willing to be poor and despised for its sake, and can I qualify myself intellectually and educationally so as to be able to put it before the world in an acceptable manner; can I acquire the ability to go into a town or city, gather the Spiritualists into one organized and harmonious body, and be their successful pastor for a year?"

Spiritualism has room for men and women who can do this. But they can not do it without preparation. If they possess mediumship well developed so they can give reliable tests, it is a very great help. But without the mediumship, if they have well trained intellects, they can become successful writers and lecturers.

Whether a Spiritualist worker speaks under control or in a normal state, in either case he will fail unless he can give a discourse which is worth hearing, and give it in language which does not offend good taste. If he has native talent and is reckless in his attack upon the church, or if he has conceit and parades it in place of knowledge, he may get a following among ignorant and narrow Spiritualists, but among them only. Wind and bravado disgust people who read and think; and the language of the street, as clothing for a sermon, is repulsive to people who use correct English.

Never was mediumship needed more or more in demand than today; but to be acceptable to educated people the medium needs to be not coarse and "slangy," but refined and cultured. Much more is this the case with our writers and public speakers.

It matters not how they become educated—whether by the spirits or by schools or by self-culture, but the better they are educated, other things being equal, the better they will succeed and the more benefit will they be to Spiritualism.

Let entranced mediums be not ignorant of the fact that spirit controls do not always educate those they influence. They often give through them ideas which are crude and antiquated or harsh and unkind, and the language reveals the fact to a good English scholar that illiteracy is not all on the earth side.

If a medium gets sick, so his control is unable to give a good manifestation, it is the duty of the medium to get well as soon as possible; if not through spirit influence, then by earthly remedies. So if a medium does not advance in education, in the acquisition of knowledge, scientific, philosophic, historic; does not grow wiser and larger in soul through spirit control, then he should resort to earthly means to gain these things.

Knowledge, wisdom, growth, a constant increase of advanced ideas, clothed in proper language and delivered with ease and grace, is the demand of the hour. If they are not present in every public worker in Spiritualism, they should at once be sought.

The object of schools is to provide to all the proper means of gaining these. Many of our most active and interested workers are more or less lacking in education. They know it, acknowledge it, and are sorry for it. The spirits have not educated them, and they have not educated themselves. They are not to blame. In early life they were deprived of schooling, oftentimes by no fault of their own. In later life the cares of the world pressed upon them and absorbed all their time and strength. So long as they had no interest outside the home circle they did not realize their deficiencies, but

when Spiritualism brought them to the front they felt the need of those things which education can give.

Mediumship came to them as one of the richest blessings of life, but it did not take from them personal responsibility. It did not take from them the necessity of caring for their own bodies, their own intellects and their own temporal and spiritual interests.

If mediumship did this; if it took away the responsibility of life; made unnecessary personal effort and intellectual or moral endeavor; if it gave to mediums all the knowledge he need have, so that one's self had nothing to do, it would be an injury. It would make a medium into a mere tool. When personal effort stops the soul ceases to unfold. The mind that stops thinking, stops growing. The mediumship that most helps the medium and the world is that by means of which spirit power inspires a soul to more active efforts in the acquisition of knowledge and of goodness. It may do other things of great value, but if it fails to do this then the medium should seek those without being inspired.

The weakness of Christianity is that Jesus saves the soul from sin instead of the soul saving itself. If mediumship saves a medium from the need of personally seeking its own intellectual as well as its own moral development, it is open to the same criticism as orthodoxy.

The universal law of soul life is that the moral and intellectual nature both are measured in their growth by the personal effort made, by one's quickness to learn and by one's environment.

I look forward to the time when every soul will be mediumistic and the spirit power be universal, but never to the time when that power will take upon itself the physical or moral or intellectual work which nature ordains each soul must do for itself.

I fear that inspiration is not of the highest order which fails to quicken the mind of the medium through which it comes with a keener hunger for more and higher truth and a renewed effort to search for it wherever it can be found, whether in this world or the spirit world, whether from science, from history, from philosophy or from religion; whether from Darwin over there or from Herbert Spencer here.

A. J. WEAVER.

Mantua Station, O.

IF YOU ARE TIRED
USE HORSFORD'S ACID PHOSPHATE.

Dr. W. B. Carpenter, Columbus, O., says: "It is excellent as a tonic and invigorator."

"Spiritual Scraps", 25 cents.



DEVIL'S LAKE CAMP: Birdsell's Landing.

DEVIL'S LAKE CAMP.

Devil's Lake camp grounds are situated, as the name implies, on the shores of Devil's Lake, Mich., whose fame has long been heralded as one of the most beautiful and popular summer resorts in southern Michigan. The lake itself is five miles long by nearly two broad, separated only by a driveway from Round lake on the east. Its banks are dotted by summer hotels and cottages, its waters plying by many steamers, while the fisher-folk find excellent results while endeavoring to beguile the finny tribe.

The camp grounds are easy of access, being but eighty rods from the C. J. & M. R. R., whose branches extend east and west, north and south, and whose kindly superintendent grants half rates to our people throughout the line.

Efficient management has been secured this season and all may anticipate a feast of spiritual food.

Programs will be out soon announcing the best of talent and also our dates, July 10th to 26th, inclusive.

D. P. HUGHES, Sec.

Wheatland, Mich.

Since above the following have been engaged: Mrs. C. A. Sprague, test medium and magnetic healer, and Mrs. Levi Wood of South Haven, Mich., for private readings, and D. P. Hughes, Sec.

NO DEVIL THERE.

The closing paragraph of that delightful little book, the Psychometric Dictionary, tells us: "There is something very attractive about looking into a lovely woman's eyes in order to see the soul within, especially if that soul is responsive to your own, but it must be confessed that there is a certain danger in the process of investigation, for there is sometimes a lurking devil behind the iris that may play havoc with the investigator."

Now, I can see no devil there,
Behind the window bright,
Of any temple of the fair
That greets my manly sight.

At least, no devil that a man
Should, trembling, fear to meet!
A lurking angel, I can scan,
In form divinely sweet.

And never could that angel wear
A shadow dark and grim;
If man would always be as fair
To her as she to him.

—J. M. Gale.

When you dispute with a fool, remember that he is doing the same thing.—Two Worlds.

The Psychometric Dictionary unravels all the mysteries of the mind to the sensitive.

Get a Psychopomp.

CORRESPONDENCE

NEWS NOTES.

The camp season has begun.
Houston, Tex., has a fine lyceum.
W. E. Bonney is in Kansas City.
Grand massmeeting at Augusta, Me., June 26th.

James G. Clark, the poet-singer, is convalescing.

Boston has a Young People's Psychic Inquiry Club.

Miss Lydia W. Allen is lecturing in Houston, Tex.

Mrs. Sarah Seal, healer, has located at San Jose, Cal.

M. F. Hammond has returned to Worcester, Mass.

Address Dr. J. M. Kirkland, G. C. S. B., at Pittsburg, Pa.

Charles Dawbarn may be addressed at San Leandro, Cal.

The Dawning Light of San Antonio, Tex., has a new dress.

Dr. Magoon may be addressed at 61 Park avenue, Chicago.

Cape Cod camp at Ocean Grove, Harwich, opens July 18th.

Miss Ellen T. Thomas is holding parlor lectures in Baird, Tex.

Mrs. A. R. Gilliland has located at 820 Washington st., Boston.

The Niantic (Conn.) Camp opens June 28 and closes Sept. 6.

The Harmony Grove camp at Escondido, Cal., opens July 4th.

Mrs. Hamilton Gill is holding circles at 19 Bishop Court, Chicago.

The campmeeting at Gilbert Lake, Brainerd, Minn., opens Aug. 1.

Prof. Wm. Lockwood is presently at home—98 Ogden ave., Chicago.

The campmeeting at Winneld, Kan., convenes from July 10th to 26th.

John Brown, Sr., has removed to Ensenada, Lower California, Mexico.

J. Q. A. Whittemore is president of the Onset Bay Campmeeting association.

J. C. F. Grumbine is in Deadwood, S. D. Returns to Chicago July 4th.

Mrs. Lulu M. Dille has been lecturing and giving readings at Wichita, Kan.

Del Herrick will officiate as chairman at Lake Brady camp this season.

Mrs. Irene Smith is speaking for the First Spiritual union of San Jose, Cal.

Mrs. Loe F. Prior has gone to Minneapolis. Her address there is 2433 Fifth ave., S.

C. V. Miller of San Francisco has removed to 409 Leavenworth street, of that city.

Rev. E. E. Hamond of Oakland, Cal., was given a reception by the friends of that place.

A new Spiritual journal will be launched in New York about the first of September.

The First society and American Hall society are holding grove meetings at West Lynn, Mass.

The Bangs sisters will be at Lily Dale from July 1 to Aug. 15; after that at Clinton Camp, Iowa.

Prof. J. M. Allen, secretary Missouri State association, will speak at Ottawa, Kan., camp, in July.

Mrs. Lizzie Darrel, materializing medium, is stopping with Mrs. Ester Thomas at Seattle, Wash.

Mrs. M. M. Wheeler is chairman of the press committee of the First Spiritual temple, Memphis, Tenn.

Mrs. May Goodrich has been in Council Bluffs, Ia., giving lectures and tests to the satisfaction of all.

Rev. E. J. Bowtell delivered a lecture in Youngstown, O., on the 13th inst., on the subject of "Occult Science."

Mrs. E. J. Demorest and J. J. Yohn have been serving the First Spiritual church of Allegheny, Pa., with good results.

Rhode Island holds a state convention on the 30th at Providence. Dr. Fuller, Mrs. Whitlock and others will be present.

At a business meeting of the Philadelphia First association over five hundred dollars was raised for next season's work.

Mrs. Clara Watson's address is now No. 8 Ashburnam Terrace, Southwood Road, S. Laurence, Ramsgate, Kent Co., England.

The New Era, Ore., camp opens July 9th. For circulars address the secretary, Mr. W. E. Jones, 291 Alder st., Portland, Ore.

Mrs. H. L. Bigelow, corresponding secretary of the First Spiritual union of San Jose, Cal., may be addressed at 849 Orchard st.

Walter Hayward of Brooklyn, N. Y., missionary, is at home for interviews from 1 to 4 and 6 to 9 p. m. at 193½ Franklin avenue.

The Christian Evolution society of Brooklyn will continue its Sunday morning services at 1099 Bedford ave., during the summer.

Schlatter's skeleton is believed to have been found in New Mexico, but it is not said how they recognized the skeleton to be Schlatter's.

Sherman, Tex., has a new society, known as the First Spiritual church, with Theo. N. Mulkey as president and Charles L. Hilger secretary.

Dr. J. R. Buchanan has changed his address to 623 Delmar avenue, San Jose, Cal. He is writing second volume of "Primitive Christianity."

Mrs. Elsie Reynolds, who is at present in Cincinnati, will attend the Northwestern camp at Minneapolis from June 20th to July 25th.

Mrs. M. A. Wilkinson of the Washington hall Sunday services in Boston, may be addressed at home, 57 Austin street, Cambridgeport, Mass.

Mrs. Lora Holton was tendered a complimentary concert and seance on the 18th at the home of Mrs. Dr. Lamon, 6339 Cottage Grove ave., Chicago.

Camp Progress at Salem, Mass., opened with an attendance of 500. Among the speakers were N. D. Milliken, Mrs. H. A. Baker, P. A. Thorner and J. M. Kelty.

Mrs. Carrie M. Sawyer, who has been seriously ill, is convalescent. She is still at 2661 Olive street, St. Louis, but goes to Clinton Camp for July and August.

W. W. Sargent of 365 Lafayette ave., Brooklyn, N. Y., is publishing a semi-monthly leaflet devoted to local Spiritualism. Every large city should have one like it.

Mr. and Mrs. B. B. Hill and Mrs. M. E. Cadwallader sailed for Europe on the 16th. Their address abroad will be in care of J. S. Morgan, Banker, London, England.

Fred P. Evans, the California slate-writer, is traveling eastward; will visit camps along the road. May be addressed in care of C. P. Cocks, 41 Brevoort Place, Brooklyn, N. Y.

Mrs. Julia Steelman Mitchell was in Trafalgar, Ind., last month, addressing interested friends, who had never heard a Spiritualist lecture before. The result was mutually enjoyed.

Professor Alvin Kelly Pease is holding seances at Lynn, Mass. He is an "expert phrenologist," according to the Lynn Times, but also teaches physiology, psychology and psychometry.

A meeting was held at Dundee, Mich., last Sunday, with Mrs. Mary Carpenter lecturing and giving tests. Friends from the neighboring villages and towns flocked in by the scores.

The Spiritualists have dedicated their new temple of worship in South Kenton, O., over 100 members attending. E. J. Stevens, medium, of Columbus, was in charge of the first seance.

A new society has been formed in Dundee, Mich., with Mr. Davis as chairman and Mrs. Emma Moore as secretary. Mrs. Marion Carpenter served them on the 13th inst., and will return on the 27th.

Mrs. Lincoln of Boston, a test medium, is the latest acquisition of the Arthur Hodges society of Lynn, Mass. Mrs. Lincoln is said to be very fine, and her control, Pat McCarthy, very interesting.

Mrs. E. S. Loring has resigned the treasurership of the First Spiritualist society of Fitchburg, Mass., as she is about to leave the city for the summer. J. R. Haskell has been elected to complete the term.

Mr. Geo. H. Brooks will again officiate as chairman at Cassadaga campmeeting this season. Before taking charge, however, he will hold a three-days' meeting at Leon, Wis., on July 24, 3d and 4th.

Dr. Jas. Magoon and wife will hold a series of meetings during the summer months at Washington hall, cor. Washington Boulevard and Ogden ave., Chicago. Their present address is No. 61 Park ave., Chicago, Ills.

Mrs. S. Frances Jones, who was arrested in Cincinnati for holding seances, was released on account of a flaw in the indictment. The friends will give here a benefit shortly to aid in paying the expenses of her trial.

The Southern California Campmeeting association will hold no campmeeting this season, but call a congress during October at Los Angeles. Books open for engagements. Address the president, S. D. Dye, 125 W. Sixth st.

Dr. and Mrs. Noyes of California have been ministering to the spiritual needs of the South Bend, Ind., friends, the first being an inspirational speaker and the other a test medium. They have gone to Bankson Lake camp at Lawton, Mich.

E. J. Bowtell has delivered sixty-seven lectures in Canton and Massillon, O., since Oct. 6th, concluding June 6th. Spoke in Youngstown, O., June 13. Is engaged at Freeville, N. Y., camp, July 24, 25 and 26. Address till July 19, Lake Brady, via Kent, O.

The Lookout camp meeting opens July 4th and closes the 18th. H. D. Barrett, Jennie H. Jackson and Mrs. A. E. Thomas are engaged. The annual meeting takes place there on the 13th of July. I. W. White is the secretary, and Jerry Robinson still holds the presidential chair.

St. Louis will have Mr. Grumbine in December and January next season, followed by Mrs. Glading in February and March, Mrs. Twing in April, with Sept., Oct., Nov. and May still open. Dr. Adah Sheehan will probably fill one of these months. Unengaged speakers can address Mrs. Alice Thompson of 3303 Pine st., St. Louis, for open months.

At the annual meeting of the Connecticut State association the following officers were elected: President, Mrs. A. Pierce of Niantic; vice president, E. B. Kenyon of New Haven; secretary, Mrs. J. E. B. Dillon of Hartford; treasurer, Gad Norton of Bristol. It was voted to hold the next annual convention at Lake Compounce on the third Wednesday in June, 1898.

At the annual meeting of the Haverhill (Mass.) Spiritual Union the following officers were elected: President, W. W. Sprague; first vice president, Otto Henckler; second vice president, Robert Douglas; clerk, Eliza Douglas; treasurer, Edwin P. Whitehouse; corresponding secretary, Hattie E. Jones;

col., James F. Hackett; directors, W. W. Sprague, Sarah E. Smith, Hattie Strong.

On the 6th ult Mrs. Elizabeth Low Watson held her seventh annual meeting under the Temple Oak at her residence in Sunny Brae, about 10 miles from San Jose. A great many people were present who listened to the grand words spoken by Mrs. R. S. Lillie on the subject "Are Not All Ministering Spirits?" Afterwards to Mrs. Watson on the "Religions of the World." Miss Lucretia Watson gave the welcome address, introducing the speakers in a very pleasing, graceful manner.

Among the latest transitions from our ranks are Mrs. E. T. Batchelder, Caleb M. Batchelder and Chas. Batchelder (all three passing away within a month of each other); Mrs. Mary F. Worden of Grinnell, Iowa; Nancy R. Stowell of La Crosse, Wis.; Mrs. E. B. Pence of St. Paris, O.; Geo. Williams of Vassar, Mich.; J. G. Cox of Venice, Mich.; Chas. Garner and Mrs. Julia R. Paul of Waverly, Ia.; Mrs. H. Roundsville of Springfield, S. D.; Hiram Sicco, Burlington, Mich., and Alma King Schafer, Girard, Mich.

CAMPMEETINGS OF 1897.

Lake Cora, Mich., June 27th.
Lake Brady, O., opens June 27th.
Minneapolis, Minn., opens June 20th.
Lookout Mountain, Tenn., opens July 4th.
Cape Cod, Mass., July 18th.
Grand Ledge, Mich., July 25.
Onset, Mass., opens July 4th.
Winfield, Kan., opens July 10th.
Clackamas, Ore., July 10th.
Leavenworth, Kan., July 8th.
Portland, Ore., July 9th.
Summerland Beach, O., July 10th.
Peoria, Ill., July 15th.
Cassadaga, N. Y., July 16th.
Chesterfield, Ind., July 22d.
Mantua, O., July 18th.
Summerland, Cal., July 18th.
Freeville, N. Y., July 25th.
Oneida Lake, N. Y., July 25.
Lake Sunapee, N. H., July 25th.
Burlington, Vt., July 25th.
Lake Pleasant, Mass., Aug. 1st.
Devil's Lake, Mich., Aug. 1st.
Marshalltown, Ia., Aug. 21st.
Clinton, Ia., Aug. 29th.
Gilbert Lake camp at Brainerd, Minn., opens Aug. 1st.
Niantic, Conn., opens June 28th.
Ashley, O., Aug. 15th.
Topeka, Kan., Sept. 4th.
Upper Swampscott, Mass., June 10 to September.

ONEIDA LAKE, N. Y., CAMPMEETING.

A campmeeting has been arranged to be held at Sylvan Beach, Oneida Lake, N. Y., July 25 to Aug. 8, inclusive.

Excellent talent is being engaged. G. W. Kates has been secured to act as chairman of the meetings.

The grove is a beautiful place, with hotels and boarding houses contiguous. The lake is one of the most popular and beautiful in New York state. A permanent organization for holding yearly campmeetings is to be effected. All New Yorkers can easily reach the place and will there find the desired location for a popular camp. Sylvan Beach is eight miles from Durhamville, N. Y., 13 miles from Rome, 23 miles from Syracuse, 25 miles from Utica and 30 miles from Auburn. In this populous center a good camp is assured. Tents may be rented by five days' notice. Every possible accommodation will be afforded. For circulars and particulars address

H. C. SESSIONS.

Cortland, N. Y.

To know how much of a newspaper is truth refer to the Psychometric Dictionary while reading.

1880—LILY DALE, N. Y.—1897.

Seventeen years ago the 15th of June a number of people met on the grounds now owned by the Cassadaga Lake Free association, the object being to arrange a series of meetings and dedicating the grounds to the cause of Modern Spiritualism. Since that time it has been customary to hold what has been termed the "June picnic." Extensive preparations are always made and the picnic is almost equal to the regular sessions of the camp.

The speakers for the present session are Moses Hull, Mrs. Inez Huntington Agnew and Dr. Hicks, and, although the rain god refused to sanction our plans and give us pleasant weather during the days preceding the picnic, he condescended to visit us with very fair weather for the days it was in session.

The sessions opened Friday afternoon by a lecture by Mrs. Inez Huntington Agnew, who took for her subject "What is Spiritualism Worth?" Her audience listened very attentively and much good thought was expressed. The idea was not the usual idea of worth in its financial sense, but what good could we receive, and the discussion showed that the people might all receive good from the knowledge of Spiritualism if they would. She spoke very exhaustively of what good might be received by the lawyer, doctor, politician, business man and others. Even the minister was not forgotten. She said in substance: "For ages the church has said it believed in immortality, but it never was able to prove it. Now, the minister might, with the aid of Modern Spiritualism, prove immortality as he proves any other proposition as that is susceptible of practical demonstration. Never, except through Spiritualism, has this been demonstrated. Therefore it is worth something even to the minister."

Saturday morning the people began to arrive from every direction, by railroad, team and bicycle conveyances, and among them was our old friend Moses Hull. This was his first visit here for a number of years and his reception was one to be proud of. He spoke in the auditorium Saturday afternoon and Sunday afternoon to large audiences. Many times I have seen smaller audiences during the regular camp sessions than greeted him on this picnic occasion. I will not attempt to quote his words. First, I could not do so satisfactorily; second, it is not necessary. All who hear and read know that his lectures are brim full of logic and interesting incidents to illustrate his points.

Sunday morning Dr. Hicks gave us a fine address on "Home, Sweet Home," closing with a plea for the home and fireside as opposed to the recent innovation, the club house, and objecting to the "bachelor man" and "bachelor woman" as out of place in a civilization like ours claims to be.

The conference Saturday morning and the Thought Exchange Sunday evening were very interesting sessions and much good was accomplished and many new thoughts expressed.

Music for the picnic was furnished by a chorus of voices composed of those now stopping on the grounds, a male quartet from the village of Cassadaga, piano solos by Claire Tuttle Fenton of Cassadaga, mandolin and autoharp duets by Mr. and Mrs. W. H. Bach and vocal solos by George Chapin and Mrs. Bach. The N. W. orchestra gave concerts Saturday and Sunday and played for the dance Saturday evening. The play, "Rip Van Winkle," under the management of Ion Carrol, was well attended.

Few picnics have been as successful as the present one. The regular session of Cassadaga camp begins July 16th and closes Aug. 29th. If you want

to have a good time and get a spiritual feast at a small expense, come to Cassadaga.

W. H. BACH.

LAKE BRADY CAMP.

Every one is looking forward to a grand reunion tomorrow, Sunday, June 27th, when we will once more have an opportunity of listening to one of our most able and eloquent speakers, Rev. Moses Hull, on the sixth annual session of Lake Brady Camp. The above announcement is enough to draw scores of people from the surrounding country to hear our opening services.

Mrs. M. J. Crilly of Allegheny, Pa., as test medium for the first two weeks of camp, will attract people from far and near, as many will remember the fine tests given by Mrs. Crilly one year ago. The celebrated Wilkins orchestra will discourse sweet music at each session. Mr. C. P. Hopkins as manager and genial landlord has spared neither expense nor labor in putting the hotel and grounds in fine shape and is ready to accommodate all who may desire to spend a few days or weeks here. He may be addressed regarding cottages and tents at Lake Brady, via Kent, O.

The program of our camp would not be complete without the wonderful test medium, Miss Maggie Gaule of Baltimore, Md. She is a favorite with visitors to the camp. Her services have been secured for two weeks commencing July 18.

Negotiations are pending with Judge E. Thompson of Dayton, O., and others whose names do not appear on the programs. Aug. 1st has been decided on as "State Association Day," when noted speakers and officers of the association will be present.

D. A. Herrick, who so ably filled the position of chairman last year, will again preside at all meetings.

Campers—and mediums of all phases—are arriving daily. Cottages are being painted and Lake Brady is all activity, and we predict for 1897 a most successful season.

Come one, come all, and enjoy the beauties of our camp.—Corr.

ATTENTION SPIRITUALISTS.

Editor Light of Truth:

Will you not help the National Spiritualists' Association to defend the Babe Will? Fifteen hundred dollars are needed for the work. Will not fifteen hundred earnest Spiritualists contribute one dollar each for this noble purpose? Let us have a prompt response, as the case will soon be tried.

Mrs. Babe earnestly desired that a large proportion of her estate should go to aid the work of the National Association. Will you not help us to defend her will that the cause she loved may receive the financial aid she intended that it should?

The Board of Trustees of the National Association will meet at the headquarters on July 6th. Let every Spiritualist who can afford so to do, send their contribution before that date to

FRANCIS B. WOODBURY, Sec'y,
600 Penna Ave., S. E., Washington,
D. C.

GRAND LEDGE, MICH., CAMP-MEETING.

I wish to beg space in your paper to announce that the Grand Ledge camp is up on both feet and hustling to get out her bulletins, which will be ready by the time this appears. They will announce a first class program to begin July 25th. Address J. P. Russell, Sec'y., for particulars and programs.

J. P. RUSSELL, Sec.

"Prof." Fred Bell has been arrested in Brooklyn for fortune telling and is held under \$1,000 bond.

FUNERALS OF THE FOX SISTERS.

Mr. Editor: I can assure all concerned that no orthodox minister officiated at any one of the three sisters. I was present at Mrs. Fox Underhill's funeral Nov. 1, 1890.

Nellie J. T. Brigham was the only speaker. A letter just received from Titus Meritt, Yonkers, N. Y., says: "This I do know, that no orthodox minister officiated at the funeral of Mrs. Jenkins (Kate Fox Jenkins) or Mrs. Kane (Margaret Fox Kane), for I conducted them both."

Walter Howell was the only speaker at the funeral of Mrs. Fox Jenkins. J. Clegg Wright and Henry J. Newton spoke at Margaret Fox Kane's funeral.

The church must be in a corner to resort to such misrepresentations and the clergyman who thus betrays the truth illustrates his faith in the God who sent a lying spirit to deceive Ahab, that he might destroy him. Bigotry battling against Spiritualism always reveals the ignorance and moral darkness of its votaries. But let us be glad that such are moved to reveal themselves, and we may hope that sometime they will grow to a moral stature capable of appreciating truth and righteousness, even though they fail to practice up to their knowledge. But be it known to all men, that no orthodox Christian minister participated in the funeral rites of either of the Fox sisters. Yours for truth,
LYMAN C. HOWE.

THAT NEW DEPARTURE.

The more I study Charles Dawbarn's theory of "multiple individuality" the more I believe that he is now pioneering another brilliant advance of psychology as he did more than a decade ago in applying to man, mentally and spiritually, nature's law of vibrations, which the greatest thinkers of modern times had discovered and applied to physics. Ere long I, too, hope to have something worth relating on the statics and dynamics of this wonderfully complex mechanism—the genus homo. I never was afraid of a new departure that was fortified well with facts, and this I find absolutely bristling with facts and fascinating to the fancy as well.

J. M. GALE.

CARD OF THANKS.

We wish to extend our sincere thanks to Pres. Barrett, the officers of the M. S. S. A., and to all the many friends of the cause who have so nobly come to our assistance in our struggle for religious liberty, and who have so freely bestowed upon us their sympathy and material aid.

We had hoped ere this to be able to announce a definite result in the suit now pending, but we learn, much to our regret, that it has been put off until the next session of the supreme court.

FRED L. HUGHES AND FAMILY.
Wheatland, Mich.

LAKE CORA, MICH.

The annual meeting of the Spiritualists of southwestern Michigan takes place at above place Sunday, June 27th. Dr. Adah Sheehan and Mrs. Jennie Hagan Jackson will address the audience. Services at 11 a. m. and 2 p. m. Excursion rates on local railroads and steamers. Address for circulars: Miss Zella White, Sec'y., Decatur, Mich.

"Spiritual Scraps" is a new book just published by the Light of Truth. It contains experiences and verifications of Spiritualism by Wallace, Crookes, Lodge, James, Dalley, Weaver, Willis and Underwood. Price 25 cents.



MYRA F. PAINE.

Mrs. Paine is a sensitive and a woman of fine mental culture. She is the author of a Lyceum guide or manual, which contains many striking points and interesting lessons. She is also an inspirational speaker and open to engagements. Her summer address is Lily Dale, N. Y.

GEORGE W. WATSON.

Departed this life June 13th, 1897, George Watson at an advanced age. Deceased was a Freethinker and member of the Washington Secular league, and though not a Spiritualist in his convictions affiliated largely with the Spiritualists of this city, besides having been a subscriber to our publications and a liberal patron in other respects. Mr. Watson was a Union veteran and a member of the Grand Army, having lost a limb in the battle of Gettysburg, and a philanthropic and public-spirited citizen. Mr. Maurice Pechin of the Secular league officiated at the funeral.—W. E. Clendaniel.
Washington, D. C., June 16, 1897.

IN SPRINGTIME.

At the First Spiritual church of Denver, Colo., recently, Mrs. M. A. Gridley spoke the following beautiful words: "The language of nature expressed so rapturously at this season in the bursting flower, the brilliant verdure, the song of bird, becomes emphatic on our day of rest, because man is in a condition of repose, of suspension of labor."

A new book with experiences by eminent scientists and prominent writers, and other valuable reading matter for the investigator (illustrated), has just been issued by the Light of Truth. It is entitled "Spiritual Scraps" and is sold for only 25 cents.

We send Dr. Cleveland's book with one year's subscription for \$1.25.

Smouldering fires of old disease

lurk in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew. The fault is the taking of medicines that suppress, instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world,

**Ayer's
Sarsaparilla.**

THE OGGULT.

Mesmerism, Psychometry and Prophecy.

Another Interesting Letter From Mr. Jules Buchel of Louisiana.

As a matter of general interest I wish to relate to you a few strange instances from actual life covering Mesmerism, Psychometry, Thought Transference, Prevision and other phenomena, coupled with a few personal reflections on the subject. The modern hypnotist with his theory of suggestion and inhibition denies the existence of what has been commonly called "mesmeric fluid," while he does not actually and conclusively demonstrate that the results that follow his mode of procedure are not the result of a "fluid" of some kind, imponderable or otherwise.

There is certainly no scientific objection to the term "fluid," as applied to organic phenomena, any more than there is to its use in connection with inorganic phenomena, such as light, electricity or the Roentgen rays. We are quite safe in assuming that all the forces in nature blend and co-ordinate with one another and the manner in which widely differing phenomena radiate from one common center or cause, as in the case of heat, is quite striking. Let me illustrate this:

We take two parts of pure hydrogen and combine it with a definite quantity, 16 parts of oxygen gas, and we get another substance, water, and an explosive evolution of heat. Suppose then, at the time of this chemical combination, the combining elements are in contact with the outside of a vessel containing water, which absorbs this heat and converts it into steam; this steam applied to the piston of a steam engine yields power; this power applied to shaft of a dynamo generates electricity, which in turn can be converted into each of the following: First, again into power, as in the case of the electric motor; second, the current passed through an induction coil and suitable apparatus and tubes yields Roentgen rays, invisible to the eye; third, passed through a wire of high resistance, but not in sufficient quantity to produce any luminous phenomena, we have non-luminous heat; fourth, passed through the high resistance filament of an incandescent lamp we have heat and light; fifth, through the carbons of an arc light we have a bright, scintillating light that rivals the sun, and much less heat than in the case of the incandescent lamp, but a good deal more light; sixth, with the necessary apparatus, according to Tesla, we produce much light but practically no heat; seventh, the actinic rays of light produced by the arc light especially produces changes in chemical substances and favors decomposition; eighth, this same electric current passed through a vessel of water by means of platinum electrodes again resolves the water into its elements, hydrogen and oxygen, from which the original increment of heat was derived that caused all this succession of chemical and physical and dynamic changes. Here we have had a complete cycle of transformations, beginning with a chemical combination and ending with a chemical decomposition. All this without bringing in the various vital, chemical and psychic forces of the human body, where the line of demarcation between vegetable, mineral and animal carbon, so-called, is broken down. Carbon appears as a mineral in coal, graphite and the diamond; as vegetable in the fibers of plants; as animal matter in the tissues of ani-

mals in the shape of fat—but they are all carbon just the same, and the chemist can hardly distinguish them from each other when oxidized in oxygen, forming carbonic acid.

The life principle, vitality, and what not, in the animal, changes the so-called vegetable carbon into animal carbon—nothing but vitality can do that—but the chemist can turn it back into ordinary carbon of a black color by a simple process that is so far not reversible.

A chemist can analyze the flesh composing the human body and state in percentages the quantity of each element present with a fair degree of accuracy, but knowing all this can he make flesh? Not a bit of it, for all he has are elements, minus life—vitality—spiritual power.

What evidence is there in support of the theory that a hypnotist does not impart or abstract some vital essence from his subject?

Very little indeed, except that he gives his subject a bright object to look at, causes him to listen to monotonous sounds, and such processes in which he thinks the personal element does not exist, and that therefore he can neither impart nor abstract any essence or fluid essential or otherwise to his normal condition. It is my belief, based on personal experience, that the mesmerist can influence a greater number of people than can the hypnotist, simply because as a rule the former takes more time to get his subject into the right condition, and by passes, looks and manipulations he better directs the essence.

The negative methods of modern hypnotists are less calculated to bring out the spiritual characteristics of their subjects and do not, as a rule, penetrate more than very superficially the various phenomena elicited by the old school processes. The hypnotist claims that he does not use his own will to influence his subject, and that the results are accomplished solely by the imagination of the subject—but does he, or does he not, use his will? The very fact that he wants his subject to do a certain thing—go to sleep—is an exhibition of his will that the subject shall do so, and ought to be sufficient reason for the belief that such an exertion of the will is followed by a spiritual aura quite sufficient to produce the desired result if the subject is sensitive. If the subject is not sensitive, then a mesmerist will do the work where a hypnotist will fail altogether. Some people can not be subjugated without the use of passes.

Then again, many people can not be subjugated except after the lapse of considerable time and numerous sittings, not more than 48 hours apart, each sitting apparently producing an extra sensibility that prepares the way for another advance at a subsequent sitting. With a very sensitive subject any kind of a process will succeed, good, bad or indifferent and in a very short space of time, but such is not the case where the operator has to deal with a well balanced mind and body, or with people whose minds are fully matured and highly cultured. In cases such as the latter nothing but patient, plodding work, day after day, month after month, will accomplish the result.

Then again, there are many modifying causes that either hasten or retard the desired end or prevent it altogether, such as condition of mind and health of the operator, state of the weather, environment, in addition to the mental and physical condition of the subject.

Then again, the phrenological characteristics of the subject must not be overlooked, as they not only modify the results but also render the subject more or less difficult to manage after he is fully under control. The faculties of firmness and self-esteem are

the ones that have the most influence in the direction of retarding or preventing the desired results, and if you seek easy subjects do not choose such as have a towering development vertically over the ears and a little back.

Such people are very opinionated and obstinate, and the chances are that little or nothing can be done except at the expense of a great deal of time, patience and vitality. Such people are very positive and tend to repel rather than to attract, to govern rather than be governed, and to resist, even against their own will, being subjugated to a force that is likely to annihilate their individuality. If they become subjects they still retain their obstinacy, positiveness and egotism to an extraordinary degree.

People thus constituted are often liable to insomnia and need the beneficial and soothing effects of mesmerism more than any one else, but their very mental caliber is against it and the unconscious resistance that they make is very difficult to overcome. Their very ego seems to rebel against sleep, whether natural or induced, and as a consequence they are afflicted with insomnia, which, being a self-feeding disease, grows upon them, getting a firmer hold as the years roll by.

We find among ready subjects those who have a rather moderate degree of firmness, their will power is not strong, they lack determination and stability, and as a consequence their character is soft, pliable, fickle and sometimes versatile in an intellectual sense.

These make easy subjects as a rule, with some exceptions, but I do not think that they make the very best of subjects, as a well balanced mind is an essential requisite. They are a contrast to the first named character, and are inclined to sleep a good deal and always seem to be behind time in everything they undertake.

The question has often been asked that, admitting the truth of the fluidic theory, do we impart or withdraw magnetic essence from our subject? My experience leads me to think that under some conditions we impart, while under other conditions we abstract, all depending on how we manipulate and the condition of the subject. Rapid downward passes will paralyze an arm, for instance, and it will become cold and limp or lose its sensibility, or both, while slow passes produce warmth, restore sensibility where it has been lost, and cure functional paralysis.

In the one case we seem to have abstracted a certain amount of vitality or nerve aura, and in the other we have imparted.

It takes quite a good deal of energy and activity to paralyze the arm of a person that has never been a subject in the sleeping sense. It is a fact beyond contradiction that downward passes only can produce the paralyzing effect, the upward passes promptly removing it.

Some persons can be influenced locally who are apparently impervious to the condition of deep hypnosis, their eyelids, tongue, arms, fingers and the lower limbs can be paralyzed without producing sleep.

The same members, or for that matter any other portion of the body, can be rendered insensible, and so completely as to bear any form of surgical operation without evoking any pain. Yet the person may be quite conscious and not at all affected apparently in any other portion of the body, all the senses retaining their activity.

If the mesmeric or hypnotic states were independent of either the addition or abstraction of some form of imponderable ether, nerve aura, or essence, why then, can a mesmerist influence a subject at a distance without any previous understanding? Can sug-

gestion or inhibition or imagination have anything to do with it? Does it not require a very powerful effort of will on the part of the operator to accomplish this result? In contact, or at short distances, the non-fluidic theory might hold some ground, but where does it stand when it comes to acting at great distances and under unfavorable conditions, which preclude the possibility of suggestion or imagination? When the great writer, Alexander Dumas, caused a sensitive to drop as though stricken by lightning in the midst of a social gathering by the mere force of his will, and without any previous intimation of his intention, can we logically conclude that there was no means of communication between them, and if we grant the communication, must we not admit a medium?

We may call that medium anything that we choose so long as we admit the fact and phenomena as it exists, and facts are the foundations on which theories must be built if we seek for substantial advancement.

Some people radiate magnetic fluid without any direct intention or effort of the will. In fact, I think that nearly all living beings do to a greater or lesser extent radiate nerve aura all the time; whether that be at work or play, in business or in society, willfully or otherwise, matters little.

Is it not a well known fact that when the young and old, strong and feeble, sleep and mingle together, that the old and weak are benefited at the expense of the young and strong? Is it not a fact that when young children sleep with very aged and especially infirm people that the young do not thrive well and frequently pine and fade away?

We are influenced by everything around us, all material bodies, metals, chemical substances, animals as well as human beings, and probably spirits, while on the other hand we exert a sensible influence on them—acting and reacting continually. We come into contact with people who seem to rob us of our vital energy, while others strengthen and refresh. Energy, hope, fear, ambition, enthusiasm, anger and what not, all seem to be infectious to a high degree, and we can not attribute it all to imitation or imagination, but rather to some sort of radiant energy which diffuses itself in all directions.

We like some people because they brighten and invigorate us, making our nerves tingle with pleasure, increase our flow of ideas, stimulate our interest, fill our minds with good and kindly ideas, make us wish we were better and nobler, and all that without saying much or being very demonstrative. On the other hand there are those with a good smooth gift of the tongue, oily and polite, who impress us disagreeably and who depress our spirits, leaving us rather the worse off for the intercourse, so that we never encourage their acquaintance.

Coming down to practical facts in a line with the foregoing, I wish to state that I know a young lady, a relative of mine, whose sensibility to mesmerism, prevision impressions and psychometric aura is quite marked. I found out her mesmeric impressibility by accident, or I should say, coincidence, in the following manner: Every Sunday night she complained of being sleepy long before her usual bed hours, an occurrence that never took place during week days. This continued for some time and was attributed to various causes except the right one. I commenced to observe this matter very carefully and tried to reason out the cause, and investigated the question of food, exercise, dress, etc., and the only difference that could cause the phenomena between the week days and Sundays was this fact—that on Sundays we would play all sorts of

games together, magnetism, it and that quite sensi-

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games together—then it struck me that magnetism had something to do with it and that consequently she must be quite sensitive.

I followed this up by a few experiments, which developed the fact that she could be put into a heavy sleep and also that her arms or lower limbs could be paralyzed by making downward passes, without in any way affecting her consciousness or inducing sleep. This same process renders the skin insensible to pain and somewhat cold and clammy.

Here is a case where sensibility to magnetism was discovered by mere coincidence, and the question of will, suggestion, imagination or inhibition cuts no figure. When I make rapid downward passes on her arms paralysis takes place without inducing sleep, but the moment I make gentle passes she goes to sleep, and the same effect takes place when we simply play together any game in which there is an animated exchange either of ideas or actions, without any intention on my part to induce sleep, and without suspecting it. If I come behind her stealthily and without her knowledge point my fingers toward her spine she will turn around instantly, having felt my presence, which she describes as a sensation of creeping cold. If I keep a certain line of thought in my mind intensely for some time—sometimes an incredibly short time—she will generally get into the same train of thought as I and express herself accordingly, without my having intimated to her my intention.

One day we made an experiment, which consisted in placing our hands together so that the insides of the hands should touch, but only at the finger tips. After thus putting our five fingers together we each read a book to take our attention off the experiment, and in the course of fifteen minutes she attempted to remove her hand, but it was paralyzed and insensible, though I had not made any effort to secure that result.

I tried quite often to put her into a somnambulistic condition, but have not succeeded so far. She goes into a sound sleep that renders her practically insensible to pain, but the moment she is spoken to she wakes right up and goes to sleep again on ceasing to question her.

When spoken to she has her full senses except sensibility to pain, and answers all questions as though in her natural state, which she presumably is in. At any time I can close her eyelids fast without much trouble by a few passes, and she is unable to open them until the influence is removed. One day, wanting to ascertain as to whether the closing of the eyelids had any effect on the eyesight itself, I closed her eyes by a few passes and then pulled them open forcibly, and was surprised that she could not see, and she would not believe that her eyelids were other than shut. I jabbed at her eyes, but without touching them, and found out that she really did not see me, for she maintained a vacant, unwinking stare. During all these experiments she was, however, in full possession of all her senses and did not seem to be affected in any way except in a purely local manner. I tried her psychometric powers some time ago by putting some belladonna in an envelope and left her alone for about one-half hour and busied myself with other matters, and when I came back to her she had dropped it and was coughing, with a feeling of constriction about the throat, accompanied with a disagreeable dryness, all of which was characteristic of the drug. By putting this same drug in another envelope and among a number of other envelopes she would invariably pick out the right one, though neither of us knew the contents. Other experiments have been made which

confirm the first ones and fully sustain the claims of Dr. J. Rhodes Buchanan as to the real and tangible existence of psychometry, or the phenomena classed under that name. This shows that there is a characteristic aura radiating from all bodies and substances whether living or inanimate.

She possesses a prevision and prophetic mind, which is to a certain extent shown by the following incidents: Some years ago, while her father was manager on a sugar plantation in Louisiana, she had gone to Detroit, Mich., to visit some of her relatives, and one night she had a dream in which she saw her father lying in bed with a wound on his knee, and on the opposite side of the room, in another bed, she saw her brother lying, also with a wound, but on his foot, seemingly a burn. Her brother tried repeatedly to get out of his bed to come to the assistance of his father, but it seemed that the injury to his foot always prevented. She woke up the next morning and told her dream, stating that she was under the impression that her father was ill or was about to be so, though none of the relatives had received any news from the south to that effect at that time as yet. She also saw that her father had gray hair instead of black, as his hair was at the time that she left the south. A few days later a letter was received stating that her father had his knee hurt very seriously and was not expected to live, and requesting her to come home immediately, which she accordingly did, and much to her surprise she found that her father's hair had turned gray and that his countenance was white and bloodless, just as she had seen in her dream. She telegraphed for her brother, who was at that time in St. Louis, but he did not come and sent a return message stating that he could not leave his bed to see his father, as he had his foot terribly burned by some hot iron that had run into the top of his boot, through some accident or other, in the foundry where he worked. Now, she had not only seen that they were sick but the nature of such sickness and the locality, in addition to the fact that her brother would not be able to visit her father or render him any assistance, the only difference being in this, that instead of lying in the same room one was in St. Louis, Mo., and the other was in Bayou Goula, La. All the facts are well authenticated. About eight months ago a friend of a sister of mine living down (this friend does not know me) town told her that I would be robbed. My sister told this to my brother, who laughed at the idea, and said that it was best not to worry Jules about such trifles, and accordingly I was never informed of the occurrence. Three weeks or so later, about 3 o'clock in the morning, a burglar entered my house and stole about \$25 worth of jewelry and a few dollars in cash, and we knew nothing of it until the next morning. On the evening before the robbery took place the young lady relative mentioned before, who works in my office, said on leaving the office, "Jules, I feel very uneasy, I don't know what is the matter with me." We took the car and had to ride about five miles to reach my residence, and on getting out of the car we had to walk over one square, during which interval she again said: "Jules, I really don't know what is getting the matter with me, but I feel as though something dreadful was going to happen." I questioned her, but could not elicit anything definite except that such was her impression, so thinking that it was due to nervous depression, I gave the matter no further thought.

The robbery took place the following morning as stated above, and judging about the appearance of things the unfortunate occupant of the house who

would have happened to wake up while this man was in his room might have fared anything but well, since he had armed himself with a poker, that was found in the front parlor in a place and position in which it is never kept. There was no evidence that he went into any other bedroom than mine, and there he turned things topsy turvy hunting for jewelry and money. Some time during the night I partly woke up and thought I saw the form of a man in the semi-darkness at the foot of my bed, but I simply thought that it was another ghost, and not wishing to encourage the visit of such guests I turned over and went to sleep.

The next day I designed a burglar alarm system and wired up the house, as I felt certain that this burglar would come again sooner or later, and also as a matter of comfort, because none of us could sleep sound after such an experience. About four months after the first burglary, one afternoon, my wife having forgotten to test the alarm the preceding day, she was about to forget to test them again when she got an impression that the alarms were out of order and needed attention. She was very busy that day and could not get at this work before late in the evening, but this question seemed to be ever in her mind, and worried her a good deal, as it had never done before, and nothing would do but she must attend to it, and upon doing so she was surprised and vexed to find that the system would not respond to the test and that therefore it was no protection until repaired. When I came home I attended to the matter, and in a few minutes everything was in good order again, never thinking that we would have use for it that very night. About 2:30 the following morning I was awakened by the ringing of the alarm bell, and for a moment thought that perhaps some of the home folks had set the alarm off by mistake, the bell being situated not in my room but in a room in the center of the house, so that it would be heard as nearly as possible by every one in the house.

When, however, I heard the screams of Miss Annie, the young lady previously referred to, and in whose room this bell was situated, I rushed out of my room into hers, and finding no one there went into the hall, and there met my brother-in-law, George, who was also coming with his pistol, and we both went into the front parlor, where we saw one of the windows open, but no burglar. The condition of the alarm latch and the wide open condition of the shutters plainly indicated that an attempt had been made to enter the house. Miss Annie subsequently told me that for over a half hour before the burglar alarm went off she was sitting up in bed listening to what she thought was some noise in the front room, but as there was an intervening room between hers and the front parlor I do not think that she really heard anything, but simply received some psychical impression. She sat up in bed and said to herself, "Now that alarm is going off, surely; some one is trying to break in; I can feel it coming." A moment later the alarm went off and she nearly fainted from fright and the tension of expectancy.

On the 6th of May last my brother-

in-law, George, left this city to attend the convention of the American Foundrymen's association at Detroit, Mich., in the interest of our business. On the night of May 6th we were all up unusually late, and about 11 o'clock or a little past Miss Annie went to the rear part of the house, the kitchen, in fact, to get some warm water, and who did she see but the face and form of her brother George, who had left, she knew, for Detroit, that morning.

He was standing near the kitchen door, and as she came toward him he stepped to one side to let her pass, just as naturally as though he were in the flesh. She was frightened and so excited that she had to drop her pail and return to the dining room, where she related her experience to others. We made note of this and when brother George came home, which was last Saturday night, we asked him where he was and what he was doing without giving him any intimation as to what had happened, and he stated that at that time, 11 to 11:15 p. m., he was in a parlor car in a half sleep, thinking he was at home. He felt himself at home and thought that something unusual was taking place, the folks in the house seemed to be up later than usual and a certain amount of excitement seemed to prevail. On the night when he left my wife took suddenly ill and Miss Annie had gone to the kitchen to get some warm or hot water to give her a foot bath when she saw the apparition of her brother, who was at that time sleeping on board of a train probably five or six hundred miles away and dreaming that he was home.

Cases such as these are not rare, and nearly every human being (if not all) has had at some time or other either prophetic dreams, psychometric evidence, psychic or spiritual phenomena and what not, but did not notice them owing to the lack of cultivation of the psychic instinct, if such it may be called. The more these things are noticed the more they are seen and appreciated, and the greater becomes the capacity to see them, just as exercise improves the memory, the strength of a muscle, or the power of the intellect. It is a well known fact that men who have strong intuitions and follow them rather than the more matter-of-fact operations of their intellect, gain a greater degree of success with much less effort. Instinct in some cases is much better than reason, but when both are well combined and act in harmony, then we have the acme of perfection.

JULES BUCHEL.

Buchel Machine Works, New Orleans.

"Spiritual Scraps" is the book for the money.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing: can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week: anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.

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TEMPORARY DEATH.

Rev. Wm. Lawrence of Chicago relates the following experience. It will be seen that it bears out the almost universal testimony of clairvoyants who have witnessed the process of dissolution. All that made it possible for the gentleman to continue life on this plane was contained in the spiritual umbilical cord, if one may use the term, which bound his body to the spirit body outside of it. Had this cord been snapped his spiritual birth would have been completed. Seers have always given to the world the beautiful process of death, but ridicule has ever been their portion. Nowadays the higher spiritual forces are actually causing temporary death in order that the process may be explained by those who, for time being, have in reality passed through the change. Dr. Lawrence's experience, although occurring some years ago, hence of a rarer nature, is exceedingly interesting.

"I can scarcely tell," said he, "whether this was a dream or not, but I shall recite the facts precisely as they occurred, and you may draw your own conclusions. I was a young student at the time, at a theological seminary in New York state. It was Sunday. I had been to church; and, I wish here to preface my remarks with the statement that it was our custom not to dine on Sundays until after Sunday school—about 1 o'clock—and as I had had nothing to eat since 9 o'clock that morning the strange events that followed certainly did not arise from a disordered digestion.

"For some time it had been my habit when tired to wrap myself up in a blanket, lie on my right side on the floor with my left hand extended, my head on a hassock and my feet towards the fire. On this occasion I assumed this favorite position. In a short time I experienced a very peculiar sensation.

"I seemed to have come out of my body and was poised above it a distance of about six feet, but was still attached to it by some apparently elastic substance. I could plainly see myself, or rather my body, lying there, as my spiritual being was out of its physical dwelling place. I could see that my eyes were closed and that my flesh was white and bloodless, and when I touched my left hand it felt cold.

"Although I could not free myself from my body I seemed to be able to be present in all parts of the town. The streets were broad and lined with elms, and I could see it all distinctly. I could see the old church on the hill, and I could see the prayer meeting being held there and hear what the speaker was saying. I had a very dear friend—a fellow student—and I saw him standing at the postoffice conversing with a mutual acquaintance, and I heard what they both said. I saw a lady and gentleman down stairs in the house where I was, and I understood what they said perfectly well.

"At length the thought came to me, 'I must go home,' meaning the return to my body. Then I immediately awoke. I was icy cold—wet from head to foot with a cold perspiration. The fire in the stove was out and I was so weak that it was with difficulty that I rekindled it and changed my clothing. As a matter of fact, had there not been kindling in the room I do not believe I should have been able to make the fire again. I threw myself on the lounge and it was some time before I was strong enough to leave my apartments. A well known physician afterwards informed me when made acquainted with the case that had I not returned to my body just as I did I never would have returned.

"Later on when I met my friend whom I saw at the postoffice I said to him: 'Why did you say so-and-so to so-and-so today?' He looked surprised and said: 'Yes, I said that, but I did not know that you were anywhere around.' Then I said to the speaker at the prayer meeting: 'I heard you say so-and-so at the church today,' and he replied: 'I said that, but I didn't see you there.' To the lady in the house I said: 'Why did you say such and such a thing to Mr. — today?' 'Indeed,' rejoined she, 'did I talk so loudly that you could hear me upstairs?'"

AN URGENT AND MERITORIOUS MOVEMENT.

The terse suggestions relating to the instruction of mediums and speakers contained in Rev. A. J. Weaver's article will bear the closest attention. They cover a very wide field and volumes could be filled with reflections on the character of the matters giving rise to them. Speakers and writers capacitated to present the philosophy of Spiritualism in well chosen language who have either been instructed in the use of words by their spirit helpers or who possess an inherent faculty of imitation or capacity for a proper construction of sentences, diction, etc., are rare. They belong to a class as distinctive as it is small.

On the other hand, we have an abundance of raw material filled with enthusiasm and zeal which requires careful training before it should essay to teach others or stand as the mouthpieces of those recondite features of Spiritualism which appeal to the thoughtful mind. Herein are to be found the essential tasks to which Mr. Weaver calls attention. This large class of speakers, writers and mediums constitutes the moving force of the ordinary daily routine of Spiritualistic work. The rostrum, the study, and the seance room are made up largely of these forces, and the intelligent public, ever looking, as it does to the external forms of being, to ways and means rather than to ends, measures Spiritualism by these forces of presentation, the consequence being that we are all set down as a sort of flotsam and jetsam of philosophical thought.

Bygone years contained exigencies which palliated, if they did not excuse, entirely, the crude forms of expression, ungrammatical, non-rhetorical and boorish, belched from the rostrum, and oozed from the seance room. The cause was in a state of warfare and recruits were the urgent need. Zeal and devotion and fortitude were the prime requisites in a speaker or medium, and their qualifications as scholars or students were not questioned and they did a heroic work. But the conditions are radically changed. There is no war worry of the name being aimed at Spiritualism. Amongst the great masses of humanity it is acknowledged at least a working factor in the complex sociological activities of the day. Except in rare cases, where a clergyman here and there forgets himself and drops back into the

sponge and vinegar strata of his evolution and fires his fetid slanders at us, there is no real or apparent opposition to the glorious cause we all love. Why, then, should not the order of time be taken advantage of and Spiritualism be regarded a culture rather than a harrow or a plow? Culture involves all that Mr. Weaver and his school set forth, and the Light of Truth is glad to note the work inaugurated and bespeaks for it a great success. The work at Mantua should be considered by Spiritualists everywhere as an earnest invitation of those higher and blessed advancements involved in Spiritualism and its teaching.

A NEW REMEDY WANTED.

Many people go through the world ailing, drugging themselves in the belief that they are sick. But it is natural to do both. When a man feels dragged upon; has no appetite; crawls through his work mechanically and longs to get home, he naturally concludes that he needs medical attendance. But the physician in his diagnosis, failing to find any organic disorder, as naturally concludes that his patient needs a rest, and prescribes a change of air. The doctor's conclusions are right, but his premises are wrong. He believes the man or woman to be worn out from overwork, and gives the correct remedy. But nine times out of ten it is not exhaustion from overwork, for the same thing occurs with people who obtain sufficient rest to recuperate from their daily labor. But the change benefits them, nevertheless. It is not the change from activity to inactivity that cures, but the change from their aural or magnetic surroundings. They are simply suffering sympathetically with their environments. They are sensitives and don't know it. A large portion of civilization is becoming thus afflicted, and a new philosophy of life is needed to teach man a new method of living—one that will offer him relief from this everlasting ailing without being sick—this sympathetic suffering with his fellow man. Yea, a remedy is wanted to offset this undeserved torture—to make man positive to it. Spiritualism points the way, but it has not yet found a remedy for immediate relief. It teaches a soul science—psychometry—which enables man to work his way out of it gradually, and which is absolute so far as it goes; but who will discover a still higher science in Spiritualism that can offer our sensitives and all of this class a means of relief from their suffering in everyday life and in midst their labors for humanity? Shall it be a form of mind cure—a sort of spiritual anaesthetic—or a physical remedy? All can not afford to take a change of climate, and such changes are but relative cures. Isn't there a new light due on this score? Which of our mediums will obtain the first cue—the first inspiration? It is said that a query creates a vacuum in the soul into which only the answer to that query fits. Perhaps the suggestion will aid and bring us the much-needed reply.

DR. THEODORE HANSMANN.

Dr. Hansmann, whose photograph graces our first page this week, is an old Spiritualist of Washington, D. C., and well known as a philanthropic soul, whose heart is in the cause. Dr. Hansmann is a quiet worker, but effective in a way that counts. He is a great friend to mediums and has had large phenomenal experience at their seances. His best successes, however, have been with spirit photography, of which he possesses a large collection. He is a German by birth, a regular physician, and well read in many ways.

Let your light shine in the byways by remailing Light of Truth to investigators.

SUNDAY FUNERALS.

The New York Presbytery condemned Sunday funerals because there was too much secular labor connected with them. They might have added week-day funerals without offense.

No doubt many will condemn the N. Y. Presbytery for its action, but when they consider that Sunday funerals are a nuisance, they will think differently. Of course, the main object in selecting Sunday is to give those an opportunity or attending who can not do so during the week—synonymous with having a large funeral. But when analyzed to the core, it will be found that vanity is the promoter. Vanity is selfish pride, or true pride perverted by self-love. Thus it is not love for the dead that Sunday funerals are instituted, but love for self. How often is it not the fact that a widow through her weeds and tears will slyly look over the concourse present to measure its size and quality, and feel a certain pride in consequence within! How often is not the fact that they will question their closest friends as to the attitude of the neighbors on the day of the funeral, and the degree of their deference by outward signs or indications!

Of course there are exceptions, and many of them. But whether Sunday or Monday, those who will will also find the way to a funeral; and such only should attend. Conventionality and pride should be farthest removed from a house of mourning. The only true comfort can come from those who make a sacrifice for the dead. The only consolation the dead can obtain is from the truly sympathetic. Let none attend a funeral whose heart is not in the cause of it; and let none attend who are shamming sympathy, for such is rank poison to the pretenders. A negative position in a house of mourning—made extremely so by hypocrisy—is inviting the noxious elements of the atmosphere that surrounds all corpses, and brings disaster sooner or later to the actor. Hysterics is often an effect of overdone grief, and pain of overwrought excitement. Genuine sympathy at a funeral never suffers individually, and is a boon to the bereaved as well as the dead (the spirit), while the reverse is a curse all around. Let Sunday funerals be abolished, so far as they are not accidental, and let them be as free from worldliness as it is possible to make them. It is no place for the display of vanity or false pride, and let them be strictly family affairs or love feasts.

HERR DOKTOR! HERR DOKTOR!

Dr. Franz Hartman, it is asserted by a reporter of the Pittsburgh Times of the 7th inst., has said that Spiritualism is the greatest enemy Theosophy has. This is strange in contraposition to prominent Spiritualists, who say that Theosophy is the greatest friend Spiritualism has. Is this a scientific fact or an effect of prejudice on one hand and charity on the other? Theosophy is a religion of love. If so its speakers ought to uphold its doctrine, and not regard anybody as their enemies, least of all the Spiritualists, whose philosophy comes nearer to theirs than that of any other people. But if Dr. Hartman is ignorant of the claims of Spiritualism, we may forgive him until better posted. Perhaps he will repent of his rash saying and yet become a better Spiritualist than he ever was a Theosophist—as others have done before him.

When you find an Ignoramus, imitating another of his kind, denouncing Spiritualism, send him a copy of "Spiritual Scraps," a book containing testimony to Spiritualism by such men as Wallace, Crookes, Lodge, James, Dailley, Willis, Underwood and Weaver.

OUR CRUSADE.

Nothing succeeds like success. That our crusade has been a success in certain directions there is no doubt. It has advertised the cause of Spiritualism more than any undertaking yet attempted, and in a manner that could not but redound to its credit. Many strangers to our cause have been brought to reflection, and quite a number of these have ventured upon an investigation with satisfactory results. Our Quarterly has found favor generally, and has been pronounced a hit. We have received but two disapprovals, but the tone of the letters showed them to be from prejudiced bigots who would denounce anything that was not of their own pattern. On the other hand, many encouraging letters came from strangers who were surprised at offerings Spiritualism had in store for the heart hungry mortal. We trust our own people will appreciate it comparatively and sustain it for continued success.

Following are the latest donators to its perpetuation:

David Sloan, Wm G Moffett, W F Smith, John F Brown, Mrs Emma Vogan, Chas Houghton, Mrs M McGirr, Marcena Moore, H Williams, J C Hering, Miss Jennie Lelles, Mr Hussey, Mrs E Westfall, Dr George, Mrs Emma Holmes.

ABSOLUTE HONESTY.

We have been confronted with the question whether there is such a thing as absolute honesty and whether it can be practiced in a business sense.

We believe there is absolute honesty among mankind, and in abundance, but it does not belong to the business world as a rule. There may be absolutely honest men in firms, or exist as heads of business concerns, but they are not the managers of trade, nor do they constitute the soul on which the house revolves—is dependent for life. Somebody who knows how to deceive or can surpass other deceivers is a much needed acquisition in a "live" business concern. Absolute honesty in business today would close the doors of the concern practicing it as a governing principle. Business or trade stands for deception—misrepresentation. The only honesty in it is that the would-be honest competitor is compelled to deceive to save himself and family from ruin.

Competition per se is right enough, and good for the public, but the rogues in the trade drive honest men to the wall, and in their desperation resort to trickery themselves.

The honest buyer, in consequence of these affairs, has to be constantly on guard against deception. If an article is cheap it is usually worthless. If it is dear, it is often a subterfuge to pass off shoddy for first class goods. The purchaser seldom knows what he has got until time proves its worth. The only remedy, perhaps, that can be offered in this emergency, is for each family or a club to develop or engage a buyer—one of the elect in the business world—who does its purchasing, and pay a percentage according to the amount of the purchase. It would pay the experimenters; and is but simple self-protection by the absolutely honest from being swindled daily, just as they have police regulations to protect them from robbers and footpads.

Rev. N. F. Ravlin of San Francisco has a word to say on "Educated Mediumship" in this issue, which is very significant. Mr. Ravlin, though at one time an opponent of Spiritualism and a minister in the Baptist church, is now an able defender and has been in the cause long enough to cognize its wants. He is to the Pacific coast Spiritualists what Moses Hull is in this

Psychopomps, 75 cents.

THE NEW SOCIAL COMMON-WEALTH MOVEMENT.

Eugene V. Debs is marshalling his forces along a colonization scheme having its objective point in Washington. Mr. Debs is confident of raising an army of 5,000 souls, which in a short time will begin a pilgrimage to that far-off land and form the nucleus of a new social commonwealth. Other thousands are expected to follow and these acretions are to be made up of picked men who can pass a satisfactory examination as to fitness for labor and moral character. The plan involves one of the greatest movements toward the socialistic idea of government yet undertaken. Mr. Debs takes Bellamy's "Looking Backward" as the guide of operations.

Fully 100,000 unemployed men in Chicago alone, from which point the first contingent will start, are confidently expected to join the movement as funds and places are provided. A large tract of land has been secured and the laudable theory of the social commonwealth is to be given a trial on extraordinary proportions. The movement will be watched by millions of people, Spiritualists particularly, who are alive to the abhorrence of the makeshift methods employed to allay the threatened disastrous winding up of our representative form of government.

A CONTRAST.

John E. Roberts in a tract defines Spiritualism as "The synonym of all falsities and lies—a cloak for all crimes. A doctrine of devils."

Professor Crookes, inventor of the Crookes tube and discoverer of thallium, defines it as an "unrecognized form of force."

Prof. A. R. Wallace, F. R. S., defines it as a "great and all-important truth."

Camille Flammarion, the French astronomer, says that "any scientific man who declares the spiritual phenomena impossible does not know what he is talking about."

Prof. J. H. Fichte, philosopher and author, says: "I feel it my duty to bear testimony to the great facts of Spiritualism."

Prof. James of Harvard says: "To bring these phenomena within the purview of a rational hypothesis is of transcendent importance."

B. F. Underwood says "Skepticism should not prevent our exploring a field which promises rich results in contributions to knowledge of the human mind."

Prof. Oliver Lodge says: "A conviction of the certainty of the future existence has to me personally been brought home on purely scientific grounds."

Among other prominent men who testify to the truths of Spiritualism are Lord Brougham, Baron du Prel, Wm. Thackeray, Wm. Lloyd Garrison, Abraham Lincoln, Prof. F. Zollner, Prof. R. Hare and a host of others equally prominent.

But then these men investigated deep enough to be convinced, and had the capacity to understand it. Everybody can not do this, even if he can write a tract.

Rev. Lyman Abbott's latest attack upon the prevailing misconceptions of Biblical doctrine proceeds along lines of criticism of the Trinity. His sermon last Sunday was a bold and telling piece of common sense on this ancient and sacred humbug.

It is a matter of gratification to the advance column of Spiritualistic workers that such a man as Lyman Abbott lives. He is doing more for Spiritualism than nineteen-twentieths of the forces employed by the present "managers" of the Spiritualist rostrum.

Remail as a crusade helper.

TREADS ON DANGEROUS GROUND.

Rev. F. DeWitt Talmage in a recent sermon from Rev. iii, 20, said among other things:

"In the first place I declare that my text shows that earth and heaven are in close communication. Spiritualism. Do you know what that means? Why, this. That your loved ones who once walked and talked and slept and ate and laughed and cried with you have so soon forgotten this home; that they no longer love the sunshine, but will sneak about in a dark, gruesome, paneled room talking to a rascally medium, who will parade her ghosts and practice her tricks and abominations, and the more you moan and cry, the more she will distort your diseased and agonized imagination, until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the mediums that not only is it high time for the law to step in, but it is also a more important fact that this city of Pittsburg realize that there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us. And yet, my friends, that earth and heaven are in constant communication there can be and there is no doubt."

In the first place, Mr. Talmage, if heaven and earth are in close communion, how is it accomplished other than as shown by Spiritualism?

Secondly, why does your mind reflect such a dark picture of Spiritualism? Are you seeing through a glass darkly, perhaps the effect of a bad conscience?

Thirdly, such curses, as yours, like chickens, come home to roost; for the science of Spiritualism proves that malice or hatred poisons the blood of its creator, which you will probably feel most acutely in your declining years, and thus, like Joseph Cook, reap what you have sown. So long, Mr. Talmage, the day of repentance is not so very far off. Earth life is not eternal.

An Urbana clergyman evidently psychologized, and therefore in defense of his Sunday perquisites justifies the recent lynching in that city in a fiery sermon on the text: "Be ye angry and sin not." The history of religious persecution and the arraignment of the forces of the church on the side of oppression afford plenty of instances in justification of the text. It is a convenient text. The pastor in question backs it up and also the Urbana mobocracy, by quoting Bible passages relating to God's wrath against sin.

It makes one shudder to read the headlines in the average daily newspaper nowadays. Almost every other article tells of some bloody tragedy, and made as gruesome in the depiction as it is possible for the reporter to do. But it seems to be the kind of pabulum wanted by the average reader. Future generations will probably review this as the bloody age, made more so by the delight newspapers took in presenting the blood-curdling enactments to their readers.

The newspapers all over the country have been giving much space during the past week or two to accounts of Schlatter's death in the mountains of New Mexico. There is nothing in these accounts that points to more than mere circumstantial evidence of the strange healer's taking off.

When you feel like enlightening a neighboring skeptic on Spiritualism as to the nature of its advocates, send him "Spiritual Scraps," a book containing high testimony. Price 25 cents.

Buy Dr. Cleveland's book.

CHOICE LITERATURE.

SPIRITUAL SCRAPS—Testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Underwood and others. Price 25 cents.

PSYCHOMETRIC DICTIONARY—A book defining the influences perceived by those who are sensitive. Price 25 cents.

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MISCELLANEOUS.

AN EDUCATED MEDIUMSHIP—THE QUESTION OF THE DAY.

BY REV. N. F. RAVLIN.

The time was when it was considered a sin against God to educate ministers of the Gospel. It was thought to interfere with the special prerogative of the Holy Ghost. They were to speak as God gave them utterance. "Book learning" was a wicked innovation. It was a device of satan to corrupt the ministry and ruin souls. Ignorance was a prime factor of ministerial success. It gave scope to the "holy unction" and lent an irresistible charm to the "holy tone." It was the bulwark of faith and the fruitful field of superstition. It held no fellowship with reason and gave no room for doubt. Animal excitement was piety and noise the power of God. But the light of science dawned, and the throne of darkness fell. Mount Zion quaked and good honest souls thought all was lost. The spirit of progress, was abroad in the land, and a radical change was demanded. The church must adjust itself to new conditions and it must have an educated ministry if it would retain its hold on intelligent people and stamp its impress on the religious thought of the age. It has multiplied institutions of learning, sent out its cultured ministry and made a heroic fight to keep inviolate the faith of its fathers, and at the same time save the world. But it has failed to do either. It has not kept pace with the rapid succession of events, nor with the tremendous strides of scientific progress.

In sheer desperation it has fled to the embrace of the "higher criticism," which logically demolishes the very pedestal on which the entire structure of the old theology rests.

Science has outstripped religion. Knowledge has advanced beyond the "limits of religious thought." "The hidden wisdom" revealed takes precedence of past revelations. Nature is giving forth her secrets in the light of which the universal domain of natural law is recognized. The light increases and the movement forward in the quest of truth is in nowise impeded by hoary-headed customs and restrictions. The power of the church wanes, as a new dispensation is being born. As under the old dispensation an educated ministry was needed, so under the new order of things cultured messengers will be a necessity. If ignorance and want of culture were a barrier to religious advancement, how much more unseemly and out of place in the new time at hand. Societies for "psychical research" abound. Societies for philosophical research are needed. One reads the signs of the time amiss if one fails to discern the present trend of so-called Spiritualism. Why do people of refinement and intelligence drift into Theosophy? And why are the liberal churches filled with Spiritualists? The answer is plain enough. The meetings of Spiritualists as now carried on afford them no satisfaction. They are not willing to remain forever in the kindergarten of spiritual knowledge. They hunger for those things that feed and strengthen the spirit, and go where they can get them. I very much doubt the propriety of platform tests. But if we must have them two things are immensely important—sterling honesty and the rudiments at least of a good English education.

One is often made to blush for very shame when some medium assumes to give a communication, before an intelligent audience containing many educated skeptics, from Daniel Webster, Horace Greeley or Henry Ward Beecher, in ungrammatical language, and con-

taining no thought above the capacity of a schoolboy 10 years of age. It disgusts thinking people; it injures Spiritualism and burlesques mediumship. Besides, it is not true. Those men speak through no such channel. Sages select no such instruments. The public platform is loaded with senseless twaddle, and groans beneath the burden of fraud perpetrated upon it in the name of Spiritualism.

Is it possible that any one thinks for a moment that Spiritualism as a movement can meet the demands of the "New Era" and retain its hold upon an enlightened world unless there is a marked change in the phenomena? Neither earthbound spirits, nor mortals fettered by sensuality and materialism, are equal to the emergency. The philosophy of Spiritualism exists eternal in the very nature of things. It includes everything in the world that now is, and in that which is to come. All wisdom and all knowledge are enshrined within it. Of its fullness we receive as our spiritual natures are unfolded. At this fountain all spiritual workers should drink. Real merit is here evolved. True culture is here imparted. The esoteric thought here takes root. The spirit man awakes to life, and, living, bursts the cerements of materialistic death.

But do not misunderstand me. I am not laying all the blame upon the mediums, because they are not educated either in the learning of the schools or

around. See the vast fields white for the harvest. Will you reap that field, or shall the church do the work and claim the reward?

N. F. RAVLIN.
San Francisco, 605 Polk street.

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One of the finest spots on the Massachusetts coast is undoubtedly Buzzard's Bay. Onset Bay grove is at the head of this bay. It is almost surrounded by the waters of Onset Bay; has a sandy beach, good bathing, boating and fishing facilities, and is healthful and beautiful as a summer resort.

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Among the speakers and mediums for the coming season are C. Fannie Allyn, J. W. Kenyon, Mrs. A. E. Sheets, W. F. Peck, Mrs. A. M. Glading, Dr. C. W. Hidden, Mrs. Sarah A. Byrnes, F. A. Wiggin, J. F. Baxter, Hon. L. V. Moulton, A. E. Tisdale, Mrs. M. E. Cadwallader, Carrie F. Loring, Jennie Hagan Jackson, Mrs. H. L. Russeque, Carrie E. S. Twing, H. D. Barrett Maggie Waite, Mrs. A. B. Walcott, Moses Hull, W. J. Colville, and Rev. Anna Shaw.

Dr. George A. Fuller will preside at the meetings and services.



Landing at Onset.

in the cultured wisdom of philosophical research. As Spiritualists you have furnished no facilities for the education of your mediums. They have not been able to do so, however much they might have desired it. You have forced mediumship upon the mercenary plane. You have been content with seances for physical manifestations. For half a century you have been wedded to phenomena and have never risen above it. By this means you have not only held the mediums but your own spirit friends down to earth conditions. As you grovel, they are unable to soar. In your insatiable greed to amass mere material riches you make of them earthbound spirits. And so the lower planes of existence are reeking with ignorance, inharmonious selfishness and lust, while the good angels from above find it difficult to break through the barriers reared by such conditions, or to breathe in such a murky atmosphere. It is time for Spiritualists to wake up. The night is passing and the day is at hand. The responsibilities are momentous. The opportunities are grand. There is no time to lose if you expect to lead the movement into the glory of the twentieth century. Establish your schools for mediums. Educate them. Found Spiritual kindergartens. Take your children out of orthodox Sunday schools and train them yourselves. Leave the low grounds. Climb the hills. Ascend the mountains. Open your eyes and look

For circulars containing particulars address with 2-cent stamp, Augusta F. Tripp, Onset, Mass.

OLDEST COUPLE IN OHIO.

The oldest couple in Ohio are Philip Hines, aged 106 years, and his wife Rebekah, aged 97. They live in Delaware county and have been married 78 years, a most interesting fact.

Mrs. Hines is remarkably well-preserved, weighs about 130 pounds, has deep brown eyes, hair well mixed with gray, once a beautiful auburn. Her step is quick and decided, and her face is marked with absence of wrinkles. Her conversation is entertaining and intelligent. Mrs. Hines' health is very good, she having neither ache nor pain, save a slight rheumatic twinge. Mr. Hines is very wrinkled, but for his age in fair health, and still has much liveliness and joyousness in him. Both must have had excellent constitutions and good habits to have stood the wear and tear and worry of so long a life.

We are perfect individualists, all of us, yet we cannot live without the help of others. To be alone means stagnation, to feel alone is to be in the most miserable condition of mind possible to a human being; and as "every human heart is human," it is from human hearts only that we can get that sympathy we all so much desire, and which is so necessary for our very existence.—P. Galloway.

WHAT OF SUICIDES IN THE LIFE TO COME?

This inquiry only provokes another inquiry, who are to be classified as suicides? Where shall the line be drawn? The inebriate, poisoning the fountains of life, shortens his earthly career—is it suicide? The gourmand, by voracious excesses, hastens his death—is it suicide? I know that suicide proper is deliberately-designed death—and yet excesses of all kinds are suicidal in tendency, and death sudden or measurably prolonged is death, depriving the individual of the ripening influences of a man, serene old age.

Take the following as an illustration of the suicide: I knew a young attorney-at-law in Michigan, proud and prodigal. His mother had passed on to heaven. The father, wealthy and independent, gave him every advantage of a liberal education. He graduated—was admitted to the bar—but a spendthrift! At last the father refused him money. Driven to momentary madness by the pressing debts of folly, he forged a paper, drew the money, and was about to be arrested. This touched his pride. "What!" said he, "I arrested—tried—convicted—and sent to the penitentiary! Never!" He put a pistol to his right temple, and was a corpse.

Months rolled away when, entrancing a medium and proving his identity, he related his pitifully sad experience. I give you the gist of it:

"How long I remained unconscious I know not; but waking to a realization of existence, I first observed my mother bending over me in sadness; and then I exultantly said to myself I was not arrested, nor convicted, nor imprisoned, but I live in another world—live! and maintain my individuality. Then a dark, hazy cloud settled around me, my mother departed, and I was left alone—all alone! The fatal act haunted me. I saw that I had violated the first law of my being—saw that I had come to a sphere of existence uninvited, unwanted, leaving my earthly work of preparation undone. Oh, these bitter, biting, gnawing, damning pangs of remorse; I have found no peace, no rest, no light—my anguish is intense! Pray for me; help me! I have been made to understand that I must remain near the earth, commence where I left off, and strive to influence others from committing the rash act that ended my mortal life."

I have conversed with him several times since. He is progressing, and yet he feels the sting of regret, and suffers from the overshadowing cloud that follows him. The suicide, in severing life's silver cord, does not get away from himself. Reason, conscience and memory go with each and all into the future state of existence. Spirit-life is a retributive life, a constructive life, a social life, and an intensely active life. Rest consists in change of occupation.—J. M. Peebles, M. D.

THE ARROW.

By Clarence Urmey.

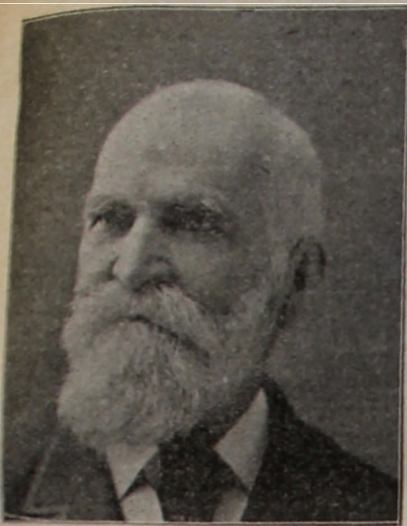
Straight from the Mighty Bow this truth is driven:
"They fall, and they alone, who have not striven."

Fly far, O shaft of light, all doubt redeeming,
Rouse men from dull despair and idle dreaming.

High heaven's evangel be, gospel God-given;
"They fall, and they alone, who have not striven."

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, South Bend, Ind.



NEWMAN WEEKS.

Mr. Weeks is a Vermonter—an old pioneer in Spiritualism. He was actively identified with the cause in the earlier days of Andrew Jackson Davis, Dr. S. B. Brittan, Mrs. Cora Richmond (then Miss Scott), Kate Fox, and is a friend of Judge Edmunds, Professor Hare, Robert Dale Owen and Dr. Henry T. Child. After Father Pierpont he was president of the First national organization. He has also held high offices in various societies and camp meeting associations.

AN ENGLISH CASE OF HAUNTS.

The following occurs in the London correspondence of the New York Mail and Express:

I went with a coaching party to Hungerford (Berkshire) the other day, in order to be shown over the beautiful mansion of Littlecote, for several centuries the seat of the Popham family, but which has just been sold to a gentleman of the name of Watney. American tourists in England, who wish to visit a veritably haunted house, can find all they could possibly desire in that way at Littlecote. Some time in the reign of Elizabeth the palace belonged to the Dayrell family, and one possessor of that name died a few weeks prior to the advent of an expected heir. His brother, who was known by the sobriquet of "Wild Dayrell," on account of his reckless life, conceived the idea of murdering the baby heir and thus obtaining possession of the property. When the day arrived and the mother was taken ill, a nurse from the neighboring town of Hungerford was brought to the place blindfolded and by a circuitous route. After the child was born the nurse saw it taken from its mother and strangled by its unnatural uncle. She managed, however, to cut a small piece of damask out of the bed-curtain, and this was subsequently the clue by which the house was discovered and the murderer traced and brought to trial.

The judge in charge of the case was named Popham, and the prisoner Dayrell managed to convey to him that if he were acquitted he would go abroad after giving the whole of the estate he had acquired by his crime to the judge. Dayrell was acquitted, the judge persuading the jury that the evidence was not sufficient to convict. The murderer kept his word, and Mr. Popham acquired Littlecote and its surrounding lands. But he did not live long to enjoy the wealth so infamously acquired. His room was nightly visited by a woman carrying a baby, and in various parts of the house the agonizing cries of a woman and the wailing of an infant were heard, but no living cause for the mournful sounds could be traced. Mrs. Dayrell had only survived the murder of her infant by a few hours.

For generations, and in fact until the present day, the estate has never

been inherited by the first born son. The latter has always had to bear the burden of what was called the "Popham curse." Sometimes the first boy died in infancy, or was killed by an accident in childhood, or would even be permitted to live into early manhood before some sudden calamity or wasting disease deprived him of life. Littlecote, since the Pophams had it, has never descended from father to son, and when there has only been one son, that son has predeceased his father, and the domain has gone to a nephew or a cousin. However distant a branch of the Popham family has inherited the place, the curse has followed. In one particular instance it was supposed that the eldest son would outlive his father, as the latter was almost in articulo mortis. The son, an only one, was watching by his father's side, and rushed to the doorway to call for assistance. He stumbled, and, falling down stairs, broke his back. He was carried up stairs dead into the room he had just quitted, and his father recovered consciousness long enough before he died to learn that the curse had not spared him.

This seems a very extraordinary story, but I am assured that it is absolutely true, and that there are some people still living and many who have died who have recorded in writing, solemnly attesting to the truth of their script, the occasion or occasions upon which they have seen the specters of the mother and child. Nevertheless, the Popham family have steadfastly declined to sell their property or live elsewhere, and it is said that the reason why the present Squire Popham has been induced to part with the estates is because he hopes that by relinquishing possession of the property he may save the life of his eldest son, whom he dearly loves.

ANNE MORTON LANE.

A SAILOR'S REASON.

A few days ago a ship's carpenter committed suicide. "He was," say the newspapers, "under the delusion that his wife was continually beckoning him to come to her." The following letter was found in his desk. Every word is intensely interesting and pathetic beyond all telling:

I have made a good many long voyages. I have now signed articles for the longest voyage of all, and one that we shall all have to make; but although I know my port of departure, I have not the least idea of the port of destination. It may be a very short distance, or it may take millions of years. But I can not believe one of the self-constituted pilots, though they all tell us they have been appointed by the High Admiral. They all differ as to the course, and say, "If you don't obey my instructions you will be lost." But as I find that not one of them out of 100,000 act up to the orders they give to others, I have made up my mind not to depend upon any of them. So I have sailed as straight a course as I could.

Still, I am afraid that if a chart could be made of the one I have followed these last sixty-four years it would be found to be rather crooked, as I have had to beat against head winds pretty often.

Now I must give you my reason for sailing so suddenly. As you know, my mate left me just six months ago, since which time I have done nothing but go to leeward. All the time that mate was with me, which was fifty-eight out of the sixty-four years, we always managed to work to windward, and to her must be given the whole of the credit, for if it had not been for her I should often have gone a few points off the course and very likely have got stranded.

But she was always at her post, and

never grumbled at me when she found me a point or two off. As to character, she was as near perfection as it is possible to be—loving, kind, industrious, truthful and patient. She was respected and loved by every person that ever knew her in every part of this world. Yet, for all this, one of these pilots had the audacity, and only within four hours after she had left, to say he was certain she was lost, because she did not follow the course he was laying down.

The consequence was that he found himself lying down in the gutter quicker than he expected, and I standing over him advising him to look after his own vessel and not interfere with others.

And now this long voyage that I have mentioned is a voyage of discovery. I have told you several times that this good mate of mine has appeared to me number of times, and each time has signalled me to come, and as I have always been accustomed to obey orders I am going to try and meet her.—Light.

ESSENCE OF TRUE SPIRITUALITY.

M. B. Little delivered an interesting lecture at Psychological hall, Glen Falls, N. Y., on "The Evolution of the Spiritual Nature in Man." "The evolution of the material man," said the speaker, "through the several kingdoms of nature is now a universally accepted theory of the scientific mind. We see about us the evolution, development and unfoldment of the human form confined to one life. The interior, the real man, the mind, also passes through a similar process by observation, experience and education. Knowing that during the term of a natural life the mind expands, gains in knowledge until checked by failing physical powers, is it not reasonable to assume that were there no decay of the body the mind would continue right on its evolutionary unfoldment, continually acquiring knowledge and wisdom? Intelligence is not spirituality, although a valuable accompaniment to it. The close observance of religious forms and ceremonies is only devotion.

"The ignorant savage, worshipping his fetish, is devout, but not spiritual. True spirituality is a proper understanding of man's true relation to the divine origin of all things, sensing the spiritual concealed in the material manifestation of God in nature, the God within himself and the possibilities of his own interior unfoldment and perfection; and this spirituality is subject to laws of evolution.

"The history of so-called great men furnishes many examples of brilliant minds that were not spiritual. Sesostris, the Egyptian conqueror of the world; Tamerlane, the oriental master of nations; Alexander, who wept that there were no more worlds to conquer, and Napoleon, the war lord of Europe, are striking examples of great intellects prostituted to selfish ambitions and love of fame and power. They were not spiritually developed, and the great dynasties which they founded soon disintegrated and passed into decay. On the other hand, the great teachers of antiquity, those who discarded temporal honors to become instruments for the development of the spiritual nature in man; those who taught the sublime truths of the fatherhood of God and the brotherhood of man—Confucius, Gautama, Buddha, Jesus of Nazareth and later teachers of prominence—established spiritual empires which have withstood the shock of ages. But in the golden age of the future those exalted and spiritualized minds who shall teach that the greatest happiness of man is to be found in making others happier than themselves—they, and they only, will be considered the true conquerors of the world."



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SUNDAY SERMONS.

SYMPOSIUM OF RELIGIOUS THOUGHT.

At the Capitol Hill Baptist church, Denver, Colo., Dr. H. W. Tilden of the First Baptist church of Des Moines took for his subject "The Light of the World," and said in part: "Taught by the better opinions of these latter times we do not regard the Bible with the kind of deference that was formerly our wont. In itself it is nothing. As a channel of light from God it is everything."

Rev. Dr. J. E. Roberts of Kansas City in a recent Sunday sermon on "The Bible" said there were many beautiful things in it and many others which he could not believe. Dr. Roberts mentioned Voltaire, Paine and Ingersoll as three of the great reformers of the world. "Ingersoll's work is done," he said. "He has cleared the way to an understanding of the truth; he has driven the fear of hell from men's minds, and his work will live forever."

Rev. Barton O. Aylesworth, also of Denver, at the Central Christian church preached a sermon on "What and Where is Hell?" He took the ground that such a place did not exist, and that a personal devil battling with the Almighty for the management of the universe was an absurdity. He said: "This idea of the Almighty contending in battle for honors in governing the universe is to my mind absurd. Still, the unclean spirits may hold an election and choose for their leader the one member who has caused the most hearts to break, and created the most devastation among the innocent and unsuspecting. This is a possibility. Herod and Nero may have held the position of devil."

Rev. F. M. Goodchild of the New York City Central Baptist church spoke against novel reading as follows: "The book you cried over before you went to bed last night was a novel, and the book you laid down before coming to church was a novel, and ten out of ten books you take away on your vacation with you will be novels. But not all the novels are ennobling; not many are. Perhaps ninety-nine out of a hundred are baneful, an outrage on decency and common sense. The first charge I bring against them is that much indulgence in them is a waste of time. Second, the readers of them get a false view of life. Characters are made interesting by vices. It is the illicitness of the love that makes the tale absorbing. The most severe charge against novels is that of immorality. The most of them come from France, and the trace of the serpent is on them. They gloss over immorality and supply corrupt thoughts and confuse all moral distinction."

Dr. J. E. Roberts of Kansas City, Mo., in a farewell sermon, preached on the past, the present and the future of religion. Concerning the latter he said: "Let us concede the positions of the churches. Is there not some point so common that all may unite as a resistless, moving moral body? Why waste time over these differences? To the man who believes in and him who doubts the existence of a hell, let us say: 'Cling to your belief. But here is a little child that has no home. What difference does it make what you believe about hell? Here is this little bruised and homeless child.' The time for controversy has gone by. Religious education is largely a matter of environment. The religion of tomorrow will be the religion of synthesis. We will reverse the process of differentiation and will try to bring together the two long divided

forces. It will not be by controversy or battering down the other man's belief, but by insisting that he do something besides believe. It will be an unselfish religion that gives that supreme gift—itsself; that will sacrifice something to lay hold of the sources of a greater power. The selfishness of religion is that it says: 'I will build my church and I will fling the banner of my own personality at the mast-head.'"

Rev. Dr. S. A. Northrop, pastor of the First Baptist church, Kansas City, Mo., talked on the subject of "The Dawn of Destiny, or Choosing a Life Work." He took as his text Mark xiii, 24: "To every man his work." He said in part: "To find one's place on the program of life is no easy task. Tens of thousands of men are in the wrong pew in public service. They are well equipped for their life work; no stone has been unturned in preparation; no endeavor has been kept back; everything possible has been done to get in good trim. But there is something wrong. No philosopher, no religionist, no philanthropist has been able to explain why so many men who start out well in the race fall outright at the goal. The secret is all out in the text of the evening. They have not chosen the right calling; a square man has tried to get into a round hole, and vice versa. As a result, there is friction in the machinery from start to finish. In the first place young men should choose a calling to which their abilities fit them. It is well to aim high, to have an ambition; it is wise to keep an eye on the top of the ladder. Do not make the grave blunder, however, of going beyond your depth. Parents make a great mistake in choosing the trade or profession for their children. An idea prevails that the three 'black graces,' law, medicine and divinity, are alone respectable and honorable. It has ruined many a good carpenter, blacksmith, shoemaker or tradesman. Thousands would have made success at the plow or behind the counter if they had kept out of the professions. There is an old adage which may help you: 'Our wishes are presentiments of our capacities.' Study your preferences and your inclinations. Whither does your mind tend? What do you like best to do? Where do your talents lead you? Providence sometimes plays its part in professional choosing. Little things often decide what a young man shall do. 'Turned by a feather' one enters his life work."

Rev. E. W. Thornton, pastor of the West Side Christian church, Kansas City, Mo., spoke on "Hereditry" as follows: "There is nothing more generally known than that conditions of both body and mind are transmitted from generation to generation. Nations have their national characteristics, tribes have their tribal traits, and families have their family peculiarities. We are all familiar with the inquisitiveness of the Jew, the nervous excitability of the Irish, the plodding honesty of the German, the polite showiness of the French, the enterprising shrewdness of the American. We are perhaps even more familiar with the transmission of family characteristics. Like produces like is the rule. In the time of Christ a woman of lofty character married into a notoriously wicked family. She became the mother of Julia Agrippina, a crafty murderess. She also became the mother of the monster Caligula, who wished that the Roman people had but one head, so that he could decapitate them all at once. She became the grandmother of Nero, who assassinated his wife, murdered his philosopher, Seneca, and systematically butchered Christians. Some time during the last century there lived a miserably vicious woman in the

state of New York whose many descendants have been guilty of every offense known to the calendar of crime. The Prison Association reports estimate that the expense caused by the crime and shiftlessness of this family in seventy-five years amounted to over a million dollars. Traits of character are hereditary. At least thirty members of the Bach family were musicians of note. The Beecher family was remarkable for its talent. My friends, is it not incumbent upon Christian people both to preach and to practice the making of such matrimonial alliances as seem calculated to perfect the human race? Is there anything unreasonable in insisting that men should bestow as much thought upon the ancestry of their grandchildren as they do upon the ancestry of their trotting horses? How long, if you please, will it take the almost childless members of the fashionably religious Four Hundred to Christianize the tainted hordes that swarm forth from the sub-cellars of our great cities? We need compulsory education as a corrective of the ignorance and vice already in existence, and sanctified common sense as a preventive of their further perpetuation."

SOUND SENSE.

John Loth of Muncie, Ind., thinks that no Spiritualist should allow his paper to be stopped on account of delinquency. It shows signs of degeneracy, and makes the Spiritualists unable to cope with the ordinary church man in intelligence. Simply telling about the phenomena witnessed at seances is not enough; he must be able to defend his religion by argument. But how can he do this if he stops the paper that educates him in its philosophy?

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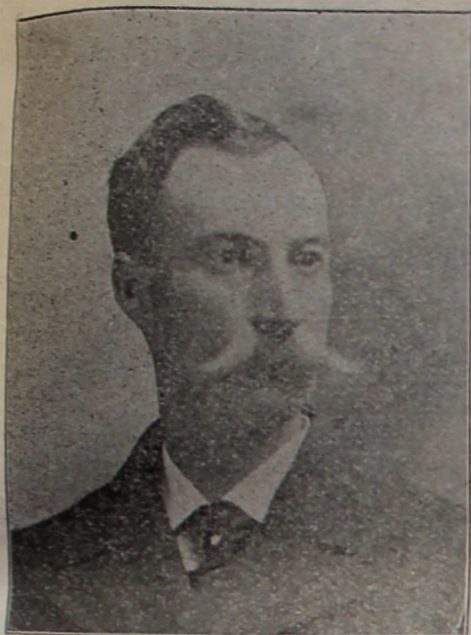
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The World of Psychics and Liberal Thought.

The finding of some whitened and glistening bones together with articles known to have at one time been in the possession of Francis Schlatter, in the wilds of Chihuahua, N. M., have given rise to the report that this most famous mendicant healer of modern times has passed away to "Father." There is as yet no conclusive evidence of the identity of these findings as being those of Schlatter.

Catherine A. Tingley makes an urgent appeal in the New York Tribune for aid for the starving people of India and Greece.

Millionaire Rouss' million dollar prize to the party curing him of blindness is the talk of New York. One Miller claiming to be a "divine healer" come on from Atlanta, Ga., and has been trying his "wonderful" powers on Rouss' substitute—without success.

An accident to the movable floor of the great dome of the Yerkes observatory will delay the opening of the observatory and use of the telescope for the summer.

Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and developments. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

Progressive evolution of the intellectual and moral natures is the destiny of individuals; the knowledge, attainments and experience of earth life forming the basis of spirit life.—Alfred R. Wallace, F. R. S.

Rev. F. DeWitt Talmage of Pittsburg has been abusing mediums and Spiritualism again. Like father, like son.

East Aurora, N. Y., enjoys the distinction of being the habitat of a brand new species of diakka—if reports are true. What lends color to the narrative is the fact that a sober, industrious tenant has moved from the premises occupied by the thing, whose nocturnal manifestations are uncanny. The thing is described as having wings, four legs, jet black and resembling a bat, only much larger than bats ever grow. This interesting "shade" scratches on the outside of the windows and makes night hideous generally.

There are some families in the animal world that will not put up with laziness on any terms. The drones in the beehive, when no longer needed, are slain by the workers. An idle beaver is promptly turned away from the colony in whose industry he will not take part. Should an elephant make himself a nuisance to the rest of the herd by malicious, aggressive conduct, he is driven forth, and becomes a "rogue." Crows will, after due deliberation, put an offending bird to death; and if a pair of rooks, too lazy to find building material for themselves, steal sticks and other articles from their neighbors, their nest is quickly destroyed by the other inmates of the rookery.

Mrs. S. M. I. Henry of Chicago, who for the greater part of her life has been compelled to use an invalid's wheel chair to move about in, stood on the platform of the W. C. T. U. at Chicago the other day and told of her restoration to health, all done by the faith cure.

Henrietta Dickert, a San Francisco girl, has been under hypnotic influence for a year, much against her will.

The old factional rancor is again at work in Buffalo, N. Y.

The action of the St. Louis board of health in resolving against the indiscriminate practice of hypnotism by irresponsible persons has awakened considerable interest and some criticism.

The Elizabeth, N. J., justice who has decided that a cyclist who is run into by another on a Sunday has no redress, as wheeling on that day is illegal, "writes himself down an ass."—New York Sun.

The Evolution Leaflet of Brooklyn indorses our Homiletic School department, and says: "It is gratifying to know the necessity of an educated ministry in Spiritualism is recognized as was the case in the Methodist Church."

LAW IN SPIRIT.

The order of the spirit world is based on intelligence and enlightenment; as that of human society in the flesh is in civilized lands; and though devils as direful, in strength and malignity, as Milton's fallen angels, with his arch fiend at their head, should martial themselves for an onslaught on the world of poor mortals, they would be repelled back by a power as overmastering as that which hurled these into the abyss of despair. Government originates with the intelligence of the higher spheres of life, and is propagated downward with germs of intellectual life, that are infused into minds struggling on the upward pathway of development, as ideas on all things pertinent to human progress are. The germs of institutions are sown among men as the grain is scattered on the soil; and they vitalize a soil that is of the proper variety to bring forth the proper fruit. Order is so much the law with communities in spirit life that they control the criminals that come to them in a way to effectually prevent their preying upon the morals of society at home and in earth-life as well. Were it not so, the pandemonium that earth and the spheres would be utterly inconceivable by mortals. No language is adequate to depict the conditions that would be propagated broadcast by the unnumbered multitudes of the depraved, who would delight in the miseries they could inflict, and revel in the work of demoralization. The thought is injustice to the wisdom that designed the order of nature and made it the prerogative of the higher sphere to elevate the lower by its influence, and not depress it.—Mrs. M. M. King.

"CLEANLINESS IS NAE PRIDE, DIRT'S NAE HONESTY." COMMON SENSE DICTATES THE USE OF

SAPOLIO

SPIRITUALISM.

"It is not quite clear why the term 'Spiritualism' should fall into intellectual disrepute. All who believe in God and immortality accept this significance by that very belief, and the belief of the present communication between the two worlds is one that is more and more increasing its hold on thoughtful people. Aside from this, however, there are certain important significances in the faith that there is no break in the continuity of life which react on conduct here and now. To realize one's essential and individual life as entirely separated from the physical body is to realize the necessity of intellectual culture, of moral achievement, as the only foundation for happiness. "He who believes that just in proportion as he indulges in passion or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world where there are no physical wants to provide for, no occupations but those having for their object social and intellectual and spiritual progress such a one is impelled toward pure, high, sympathetic life by motives far stronger than either the teachings of religion or philosophy can supply. He dreads to give way to passion or falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows the inevitable misery of such habits, necessitating the long struggle to develop new and higher faculties. He who knows the realities of the future existence knows that happiness or misery will be directly dependent on the mental fabric we construct by our thoughts and words and actions daily."—Lillian Whiting in Chicago Inter-Ocean.

MULTUM IN PARVO.

The Collins annual picnic June 5th and 6th was a happy season; weather smiled, heaven breathed upon us and fraternal sweetness lighted the aisles of life with tender benedictions and hopeful love. En route home I halted in Buffalo and heard Carrie E. S. Twing dispense gospel to a large and delightful audience. Her "tests" seemed very satisfactory. Mrs. J. H. R. Matteson is the financial pillar of the Spiritual church in Buffalo. Her wonderful works for the sick amaze and madden the small M. D.s, who tinker legislation to compel patronage they can not win by skill in curing disease. A new society is said to be struggling to grow in Buffalo, but it evidently does not affect the audiences at the church. Room enough for all.
LYMAN C. HOWE.

Fredonia, N. Y., June 10, 1897.

CARE OF THE BODY.

It is supreme wisdom to begin life's education with a refining care of the body. This not only lays a good foundation for health in maturer years, but opens up the avenues to learning itself. Everything we know comes to us through the medium of our senses. These senses are perfect or imperfect in the degree in which the organism, and especially the condition of nerves and muscles which subserve the senses, are perfect or imperfect. The greatest good of physical culture is the realization of self.—President Dept. Physical Culture of the N. A. A.

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DEBATES AND SYMPOSIUMS.

Every reader knows what a debate is; they do not all know what is meant by the word symposium. It is the name the Greeks gave to their conversational meetings. A symposium is a dialogue—not a debate; it is never held in a controversial but a conversational style. I have held more than 100 public debates. I have ever been a believer in forensic disputations; they generally bring out all there is in the disputants. If, by ransacking history, science or philosophy, an argument can be found favoring either side of the question, that argument will generally be brought out in an honest controversy between two able disputants.

I no longer believe much in debates, and probably in the future shall hold very few of them. Among the reasons for this decision are the following:

1. They incline to induce the speakers to try, for the sake of victory, to make more of evidence favoring their own case, and less of the evidence against them than the facts will justify.

2. A party spirit is liable to be engendered, which hinders both speakers and hearers from fairly weighing the arguments on each side of the question.

3. When one is watching with all his power for the weak points in an opponent's speech it engenders a disposition to try every fair means, and sometimes measures which are not so fair, to ridicule and sometimes belittle the facts and arguments used by the other side. The temptation to resort to arts of sophistry, wit and ridicule, where argument is wanting, is more than the average debater can resist.

4. Each speaker usually tries to see how far he can keep from his opponent—how wide a breach he can make and how dangerous he can make the ground look on which his opponent stands.

The hearers are generally drawn into the spirit of the controversy and thus forced to become partisans.

I have had many debates where my friends were not satisfied with me because I did not work harder to belittle my opponent, and his facts and theories.

Now, I believe there is another and a better way, and from this time forward I propose to follow it. We are none of us infallible; on the contrary, we are all terribly liable to err. Pride of opinion inclines us all to hold on to past errors—those we embraced in our ignorance. More than that, religious and political partisans are ever interested to keep partisan spirit alive, and will thus try to force issues where there are none.

I believe a great majority of the people in this world are honest in their opinions; and I believe in the toleration of every opinion in the world—at least so long as it does no injury to the one who holds it or to any other person. Indeed, I go farther—I respect every honest opinion. It is the duty of every one to let the opinions of others alone, or examine them from the standpoint of their advocates. There are few debaters but that could learn from their opponents if they would candidly try to comprehend all the reasons they have for their peculiar views.

It is not impossible, were we to go into a fair investigation of the views of the churches, that we should find ourselves nearer to them than we suppose. How many of us have made the effort to see how near we could get together instead of how far we can get from each other?

I now propose a series of symposiums. I am willing to enter upon them

with Atheists, Infidels, Materialists, Agnostics, Catholics or Protestants. The object shall be to see how near we can get to each other. I would propose that two speakers should be chosen by the parties joining in this symposium, each speaker to make, perhaps, two speeches each of twenty minutes' length at each session; then I would suggest that the speakers each be subjected to questions from any in the audience who may want more light on the subject; also, that each have the privilege of asking the other questions. I would rule all offensive personalities or personal efforts for mastery in debate out of the meeting. If at the last end of the meeting some impartial person could sum up the results in an impartial spirit of an effort to agree and show the probable prospect of finally melting their differences of opinion away, it would add to the interest of the occasion.

In conclusion, I will say I am booked for a debate in February at Lima, O. If I can change that meeting from a debate to a friendly symposium I will be glad; if not, I will try to get some one to take my place. If there must be war I will try to adhere to the proverb, "Old men for counsel, but young men for war."—Moses Hull.

OUR SCHOOL.

Though our school is small, and in a sense insignificant, there is not one student or teacher that does not feel that it is pre-eminently a success, and that in some way it must be continued from year to year. Whether it will grow into a college with its course of studies vastly extended, or whether it will resolve itself into numerous forty-five day institutes, is as yet an unsolved problem.

The thing desired now is to have a small endowment, or numerous smaller donations, to help worthy young people to avail themselves of the benefits of such an institution. Five hundred dollars donated to this work just now would do more good for Spiritualism than five times that much expended in some other way.

I have letters from more than forty worthy persons—talented people—who long for the education our students are receiving but whose poverty keeps them away from the one place above all others where they desire and deserve to be. Some could pay their own traveling expenses or board, some can not pay even that much. I could shed tears over the fact that my financial condition will not allow me to do more than I am doing, but the present school costs me six weeks' time and over a hundred dollars more in money than I will get out of it. I do not say this in a complaining way, I am glad to be able to do this much.

If all goes well I shall conduct classes in Lima, O., during February, March and April of next year; and if means can be provided by which a larger forty-five days' school can be opened on this or some other camp ground during the latter part of May, all of June and the early part of July next year, it will be done. But two or three of us can not, single-handed, repeat the work of this year.

In case this school is continued the course of studies will be enlarged. At least the scholars who are now here will want to continue, beginning where they left off, while others will want the same studies which our present students are taking. In that case we can not make tuition ten dollars, as this year; but will have to charge about three dollars per study, and each student will be allowed to select such portions of our curriculum as he or she may most need.

Spiritualists, wake up; prove to the world that you are somebody—that you have some other object in life than to eat and drink and sleep. Gain

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THE WORLD BEAUTIFUL.

Life itself within its mortal limits is all a preparation for the higher stage just beyond. One does not prepare for a given event by evading experiences; not by leaving undone the things set before him to do. He prepares for it by entering into the inner heart of the preliminary discipline and learning its lessons. The present life in the visible is linked with the life upon which we are all to enter just beyond in the invisible, and on the faithful and earnest performance and fulfillment of all that is set before us in this world depends the degree of fitness with which we enter upon the realities of that world. In nothing is the life of Jesus more literally the model of our own than in his constant reception of instruction from the angelic world. It was from the divine impulse that he received the love and divine enthusiasm that fitted him for a work which, through nearly nineteen centuries, has gone on gathering new strength and power. "He was a constant communer with the world of spirit." This is no less the privilege of man, and so far, indeed, as he is a communer with this world of spirit, so far does he truly and successfully live. The world of spirit is man's natural atmosphere. He is a spiritual being, now and here coming in touch with physical forces by means of the physical body, which is the temporary tenement of the spiritual form. Communion with the divine is the essential reinforcement of his energy. The life of generosity and love and helpfulness is his natural life. It is the normal standard, and anything less is merely stunted and dwarfed and abnormal.—Lillian Whiting.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—It is stated that a guardian spirit is appointed over every child at birth. Does it remain with the same during material life?—C. Yates.

Answer.—It is a question whether every child has a guardian spirit appointed; then, whether it would be necessary to remain with the child through life. All children are not sufficiently mediumistic or sensitive to need guardianship—unless a spirit should volunteer its services, but as much for its own benefit as for that of the mortal. Spirits often need another material life to gain certain advantages needed as a spirit, which can only be attained through this means. In that event it obsesses a child; but it is equal to guardianship, because nothing is done in spirit without a purpose—an equivalent being given for an advantage, and nothing accepted without reciprocating. It is a law which is self-acting. Thus a spirit obsessing a child for its own development must possess certain capacities for unfolding something in the child; and such obsession is absolute, only to be dissolved at the end of the mission, which often reaches out to the end of a human life time in the body. But should the mission be ended sooner, the dissolution will take place as by law. In like manner it is with a regularly appointed guardian over one whose development is for medial purposes or for self only. When such a spirit has completed its mission the mortal is left to himself, though not always free from other attractions. If a spirit's mission is simply to free his charge from some inherited weakness, or unfold some dormant virtue or mediamic gift, he leaves at the end of this mission. If the mortal still needs protection he will be served. If not, he will be left open to battle with his attractions. This is sometimes an aggravating period of a medium's life, but it is the most instructive, as it leaves him necessarily to work out his own problems; to account for blunders or spirit mockery; and to rely on himself for advice in time of trouble. But when a medium or sensitive is left to himself under such circumstances it is because he is capable of reasoning in accord with spirit itself (through so-called intuition) and needs no interpreter—no inspirer. Nature is his inspirer or guide, and he has but to question and the answer will be given as an interior illumination. To this form of mediumship there is no limit. In comparison to its perfection man is free from earthbound attractions, and is himself free as a spirit. He may be in a material body and yet inhabit the third sphere as a spirit or soul. That is, he is en rapport with this sphere, and will waft thence at transition. As guardianship implies control, and man must be free some time, he is as capable of developing it in the body as out; and that ends guardianship.

Question.—What are the usual sensations of mediums just developing? Are they first controlled by earthbound or evil spirits? May obsession be mistaken for mediumship, and if so, what is the remedy?—J. W. Fawcett.

Answer.—The first experience of budding mediumship is drowsiness, though exceptions exist where this is not the case, even in physical me-

diumship. In mental mediumship it is the reverse, with exceptions where it begins with drowsiness. All bodily control is performed by earthbound spirits, but they are no more disposed to evil than the medium is whom they control. It is generally a matter of like attracting like, though much has the appearance of evil (deception) which is only due to imperfect control or undeveloped mediumship—sometimes to unconscious deception on part of the medium in the form of a habit they have of misrepresentation in business affairs, believing that to be legal. It may be in a business way as it is often necessary by force of circumstances. But it will have its effect in spirit communion, for we reap what we sow here. In proportion as we misrepresent goods or manifest jealousy for our competitor we will be deceived or attract jealous spirits who uphold us in our principles. Obsession and mediumship are one. All mediums are obsessed, for this implies control, only we call it obsession when it works for evil. It is simply the wrong kind of a control, and is only absolutely curable by outgrowth—temporarily by a change of surroundings and a forgetfulness of self till the discord is outgrown which invites the unwelcome visitor. But all evil is not necessarily malicious. It may only be a weakness for something—a little vanity, conceit, or self-love of some sort that is not strictly spiritual, and invites spirits who delight in torturing the possessor. Mediumship is a great externalizer of character—a gateway to self-knowledge—and he who profits by it is on the high road to happiness and wisdom—contentment and truth.

Question.—How long should paper be rubbed to magnetize it; how long should it adhere to the wall after magnetizing it; and how long does it take the influence to travel over a patient while holding his hands?—J. L. W.

Answer.—When well charged about a dozen strokes between the hands will make it adhere; and then it depends on the amount infused and often the purity of the magnetism how long it will remain. But a moment is sufficient to prove it, provided it draws towards the wall on its own account when within an inch or so of the same. Some, however, do not need to rub it. Merely resting their hand on it while writing charges it sufficiently to adhere. Such individuals carry a decided influence in their letters as well as in their writings, both for good or evil, though seldom for the latter when made conscious of the fact that it can be done; for it needs a certain degree of spirituality to attain this qualification, and few spiritually developed persons risk a compromise with nature after knowing the result of evil, both on others and as a reaction on self. Wrong repels, whether we know it or not, just as a hot stove burns a child, however innocent or pure. When this influence is active it begins to flow into a patient forthwith, and four or five minutes is sufficient to discharge our surplus magnetism into a patient while holding his or her hands. Beyond this no healer should go—unless very powerful or strongly inclined to continue. It is better to treat three or four patients in succession, giving each five minutes, than treat one double that time. But there is no harm in sitting with a patient an hour, or two even, after treatment, if so inclined. But as soon as exhaustion sets in the healer should retreat, and rest before treating another; for a patient draws four times as strongly on a healer than those who are comparatively well. All people draw more or less except when in the presence of another healer who is the stronger of the two. The first named then becomes the absorbent.

Question.—Can evil spirits injure one another by blows? How are trance and hypnotic states produced and in what do the methods of producing them differ?—Inquirer.

Answer.—Spirits do not use physical force for getting at each other. They send their shafts of jealousy, malice, hatred or other evil thoughts into one another as mortals would javelins or arrows, having the same painful effect, and more unearthly, and without killing—only maiming in the form of exhaustion, fear, anguish, despair, gloom, discontent, misery, mortification, irritation, provocation, perturbation, vexation, and mental anguish or soul agony generally. If sensitive you can already feel them from mortals who think these thoughts towards you. Many do feel them, but can not define them, and are miserable accordingly. Trance and hypnotism as practiced by spirits are identical.

Question.—If nature is not forgiving why need man be?—Vindicator.

Answer.—How can you expect to rise above nature if you are not? Nature is an intermediary state between spirit and matter, and to follow her strictly we remain earthbound where she holds sway. Man can only loosen himself from the bonds of materiality (earthliness) as he becomes godlike (spiritual)—overcomes his animalism, both sensually and emotionally; i. e., his appetites and his passions, (prejudices, conceits, vanities, hates, etc.) and takes on their opposites by the practice of temperance and love instead.

PERSONALS.

O. S. M.—When a psychometrist selects articles for reading by handling them, it is with a view to get the one which has the best or most active influence first. Such being easier to read than passive ones, it tunes the medium up to continued work, thus being able to read the weaker ones better toward the end. But in so doing the auras get mixed at times and the medium is apt to read two or more characters in one. This also happens when one person brings up an article owned by another.

John M.—Yours is a sort of indefinite mediumship—not enough for practical development and too much to keep still, though the latter would be the most advisable. All unreasonable antics in mediumship or during development should be controlled. Fun-loving spirits are very fond of manifesting in this way, and should be ordered out. Anything that does not seem rational to you, stop it. Mediumship can be developed without submitting to foolish spirits.

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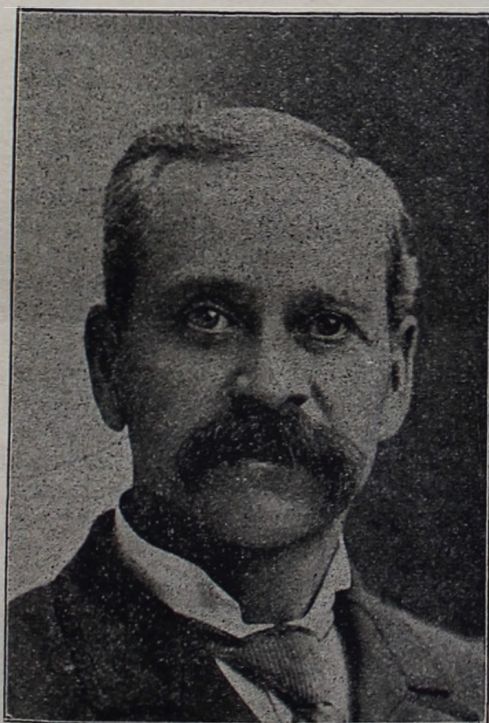
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